Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

THE CATHOLIC EXPOSITOR.

MAY, 1844.

ON THE INTERPRETATION OF SCRIPTURE.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

NOTHING is more true than the celebrated saying of the Greeks: *Ignorance begets confidence, learning begets fear.* And yet nothing, in our days, is more disregarded. St. Jerome fomerly wrote to Paulinus, that persons presumed to interpret the sacred Scripture, without possessing any of the qualifications necessary for such a task. "The garrulous old woman, the doating old man, the verbose sophist, all presume to understand, but lacerate the Scriptures; teaching before they have learned.*"

Besides the profound mysteries contained in the sacred writings, there are a thousand obscure things, and very difficult to be understood. St. Augustine speaking of this obscurity, regards it as the effect of divine Providence, in order to subdue our pride, and display the grandeur of the holy volume itself. "That this has been so designed by Providence, I have no doubt; for the purpose of humbling our pride by requiring laborious study, and of guarding our minds against the danger of becoming too familiar with the inspired writings: for, things that do not require much investigation, cannot be but reputed trivial."* Again: "to this end, some of the secrets of the Scriptures are

* Hanc garrula anus, hanc delirus senex, hanc Sophista verbosus, hanc universi præsumunt, lacerant, docent antequam discunt. *Ep.* 103.

* Quod totum provisum divinitus esse non dubito ad domandum labore superbiam et intellectum a fastidio revocandum, cui facile investigata plerumque vilescunt. *De Doc. Christ. lib.* 2, *cap.* 6.

closed up, not that they should be denied, but that they may be opened to those who knock. If, therefore, with the purest desire and sincere charity of the heart, you knock, he will open who knows why you knock."* And again: "there are in the sacred Scriptures profound mysteries which are hidden in order that they may not be common; are sought into, that my give exercise to the mind, and are opened to afford it nourishment."†

Hence he was accustomed to say, "so deep are the Christian sciences, that I could always learn something in them, where I to apply myself with perfect leisure, intense study, and a better genius, from my earliest boyhood to decrepit age."‡ And what he remarks in another place is equally worthy to be remembered: "I wonder how you have yet to learn, that not only in other studies innumerable things are hidden from me, but likewise in the very Scriptures there is far more that I am ignorant of, than that I know."*

There are two meanings in the Sripture: one literal and historical, the other spiritual and mystical. The former is that which the words themselves import; the latter is that which is determined not by the words, but by the things signified. For example: If we read in the twelfth chapter of Exodus, that God commanded the Hebrews to kill a lamb and eat it on the fourteenth day of the month, at evening, with unleavened bread and wild lettuce, and with a staff in their hands, forbidding the stranger and hireling to eat thereof; these words, taken according to their plain signification, present a literal and historical meaning; but taken in the things which they represent and prefigure, present a spiritual and mystical meaning.† For the Lamb signified Christ, who, by his death redeemed us from the captivity of the devil: and the prohibition given to the Jews, to break its bones, prefigured what occurred in his passion—when on the cross not a bone in his body was broken. Moreover, the Lamb signified the Eucharist, and the ceremonies, the dispositions with which we should receive, as good Christians, on our way to eternity, detached from the earth, and purified by penance

---

* Ad hoc—clauduntur quœdam Sacramenta Scripturarum, non ut denigentur, sed ut piis auribus aperiantur. Si ergo affectu pio et sincera cordis caritate pulsetis, ille aperit, qui videt unde pulsetis. *Supra*, 17, 93.

† Sunt in Scripturis Sacris profunda mysteria quœ ad hoc absconduntur ne vilescant, ad hoc quæruntur, ut exerceant, ad hoc aperiuntur, ut pascant. *Sup. Ps.* 140.

‡ Tanta est christianarum profunditas literarum, ut in eis quotidie proficerem, si eas solas ab ineunte pueritia usque ad decrepitam senectutem maximo otio, summo studio, meliore ingenio conarer addiscere. *Ep.* 3, *ad Volussian.*

* Miror quia hoc te latet, quod non solum in aliis innumerabilibus rebus multa me latent; sed etiam in ipsis sanctis scripturis multo nesciam plura, quam sciam. *Ep.* iii. *ad Januar.*

† St. August. contr. Faust. lib. xii. cap. 30.

signified by the wild lettuce, so bitter to the taste.

But as in the sacred Scriptures, as well as in other books, words are used sometimes in their proper, and sometimes in a metaphorical, sense; so the meaning attached to the words is two fold: one simple, the other metaphorical. The first, when the Scriptures use words in their proper import; the second, when they transfer them to another. For instance, Christ says: "*other* sheep I have which are not of this fold, them also I must bring, and they will hear my voice, and there will be one shepherd and one sheepfold."* Here the sense is literal, transferred, and metaphorical, signifying those who were not Jews whom he wished to bring into the bosom of the church; which, in another place, he expresses simply and literally: "That he might bring together the children of God who were dispersed."

The mystic, spiritual, and figurative sense, has three divisions: viz. the allegoric, the tropologic, and the anagogic. The first is that which is farthest removed from the literal. For example: Abraham had, indeed, two wives, Sarah, who was free, and Agar, a slave.† And he had two sons, Isaac by Sarah, and Ismael by Agar. But, in the allegorical sense, were ment the two Testaments, Old and New, according to the interpretation given by St. Paul, in his epistle to the Galatians. "For it is written that Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born according to the flesh; but he of the free woman was by promise. Which things are said by an allegory. For these are the two Testaments. The one from mount Sina egnendering into bondage, which is Agar, &c."*

The tropological sense is, when the words or facts signify a thing which regards usages, and that which is to be done. For example, we read in Deuteronomy: *thou shalt not muzzle the ox that treadeth out thy corn on the floor.*† Literally this meant the *oxen* that trod out the corn; but tropologically the ministers of the word of God, who must live from the bounty of the faithful.‡

Finally, the anagogical sense is when the words or facts refer to eternal life, and that which we must hope for. Thus, in the Psalm 94, we read: *I swore in my wrath that they should not enter into my rest.* According to the letter, this signifies the land of promise,§ but in the anagogical sense it is referred by St. Paul to life everlasting.

And here we must observe, that

* John, ch. xii. † Gen., ch. xix.

* Chap. iv. † Chap. xxv. v. 4.

‡ St. Augustine expresses himself beautifully on this point, in the following words: "Neque enim ideo debemus evangelizare ut manducemus; sed ideo manducare ut evangelizemus. Nam si propeterea evangelizemus, ut manducemus, vilius habemus Evangelium, quam cibum: et erit jam nostrum bonum in manducando, necessarium autem in evangelizando." *De Serm. Dom. in monte, l.* 2.

§ Hebr. ch. iv.

the ancient fathers confound the tropological with the allegorical meaning. St. Augustine, in his book to Honoratus, affirms, that the Scriptures must be understood allegorically when they are not to be taken to the letter, but figuratively.*

In the ancient Testament the mystic sense abounds, according to the language of St. Paul to the Corinthians: *now, these things were done in a figure of us.*† Hence the remark of St. Augustine: "All contained in these books is said either of Him, (Christ), or in reference to Him. But to excercise the enquiry of the reader, or to afford him the delight of discovering, they are filled with allegorics and enigmata, merely insinuated by the words, while some facts are clearly narrated."‡

In the New Testament the mystic sense is not as frequent as in the Old; yet there are some instances of it, as, for example, that text of St. Paul to the Hebrews: "*let us go forth, therefore, to him without the camp; bearing his reproach.*§

From the literal sense we derive firm and powerful arguments in proof of our dogmas, being most certain that that is the sense intended by the Holy Ghost. Not so, from the mystic, except where the meaning is insinuated by other parts of the Scripture, or as adopted by tradition. The reason given by St. Jerome—and which is quite clear—is, because we are not certain, in these cases, of the meaning of the Holy Ghost.* But then, the common interpretation of the fathers, as the very learned Melchior Cano observes, is the sentiment of the Holy Ghost.† Wherefore, the Council of Trent has issued the following decree: "In order to restrain the petulancy of the mind, let no one, trusting to his own prudence in matters of faith and morals, pertaining to the edification of Christian doctrine, presume to distort the sacred Scripture contrary to the meaning which our Holy Mother the Church has held and holds, whose right it is to judge of the true sense and interpretation of the sacred Scripture;—or even contrary to the unanimous agreement of the Holy Fathers," &c.‡

But as a doubt may arise whether

* "Secundum allegoriam, cum docetur, non ad literam esse capienda quœdam, quæ scripta sunt, sed figurate intelligenda." *Cap.* iii. See also St. Jerome to Elvidias, *qu.* 12; and St. Ambrose *lib.* 21 *mor., cap.* i.

† Chap. x., v. 6.

‡ Omniaæ quae aliis contenentur libris, vel de ipso dicta sunt (Christo), propter ipsum: sed propter exercitetionem quaerentis vel delectationem invenientis, multo plura ibi per allegorias, et œ nigmata partim verbis solis insinuantur, partim etiam facta narrantur. *Contr. Faust., lib.* 17, *c.*

§ Chap. xiii., v. 33.

* Sup., cap. 13, Mar.

† Lib. 7, de loc., theol. cap, 3.

‡ Ad coercenda petulantia ingenia decernit ut nemo suae prudentiae ennixus, inebus fidei et morum ad aedificationem doctrinœ Christianœ pertenentium, Sacram Scripturam ad suos sensus contorquens, contra eum sensum quem tenuit et tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum Sanctarum &c. *Sess.* 4.

in certain passages the sense is literal, mystical, or figurative, we must be careful not to mistake the one for the other. Against this we are cautioned by the Apostle, as St. Augustine remarks,* who says: *the letter killeth, but the Spirit quickeneth.* In order to distinguish the figurative from the litteral sense, we should follow the rule laid down by the same father.† The following text must, no doubt, be understood literally: *if thy enemy is hungry, feed him; if thirsty, give him to drink.* Here beneficence and charity are commanded,—virtues which should distinguish the Christian. But not so in this: *doing this, thou wilt heap coals of fire upon his head.* For we cannot suspect that God can recommend wrong: wherefore, the meaning is figurative, and implies, that burning tears of sorrow that man must shed, who seeing our forbearance, repents for having been our enemy. Thus St. Augustine: "Let charity awaken thy beneficence; and understand that the *coals of fire* are the scalding tears of repentance, by which is overcome the pride of him who was the enemy of a man who relieves his misery."‡

Moreover, it must be borne in mind that languages, and especially the Hebrew, abound with *idioms*, which often imply a meaning very removed from that which the words themselves convey. For example, these words of the Psalmist: *my soul is always in my hands*, mean, that my life is in continual danger. *Thou hast cast me behind thy body*, signifies, thou hast despised me. *Every one devours the flesh of his arm*, means, injures his fellow-men. In the same manner Christ wishing to predict the greatness of the tribulation that was to occur, uses several of these *idioms*. *He who is on the house-top, let him not come down to take any thing from the house. He who is in the field let him not return to take his coat. Pray that your flight may not be in the winter, or on the Sabbath.*

Nothing is more rare than the perfect understaading of languages. David, although a Hebrew, and who thoroughly understood the language, still prayed to be enlightend: *give me understanding and I will seek into thy law*, &c. Whence St. Jerome, in his epistle to Paulinus on the institution of Monks, writes thus on the above-cited words: "If so great a Prophet acknowledges the darkness of ignorance, how deep must we not feel is the night that envelopes us who are mere children, and, as it were, yet at the breast?"*

The Disciples of Christ certainly understood their own language, and still they stood in need of his interpretration of the Scriptures. And

* De Christ. Doct. lib. 3. c. 5.

† Ibid., cap. 10, 15.

‡ Ad beneficentiam te potius caritas revocet, ut intellegas carbones ignis esse urentes penitentiae gemitus quibus superbra sanatur ejus quidolet se inimicum fuisse hominis a quo ejus miseriæ subvenitur. Ibid., cap. 16.

* Si tantas propheta tenebras ignorantiæ confitetur, qua nos putas parvulos et pene lactantes inscientiæ nocte circumdari.

the Eunuch of Candace, Queen of Ethiopia, put this question to Philip: *and how can I understand unless some one will show me?* How, then, can *they* understand who are utterly ignorant of the languages in which the Scriptures were written, and perhaps but poorly acquainted with their own? Hear the words of St. Augustine:* certainly, whoever seeks to understand all that is said, according to the letter, and still hopes to avoid blasphemies, and show all the congruences of Catholic faith, is by no means to be envied, although he may be considered a conspicuous and esteemed interpreter." St. Augustine here speaks of the first chapter of Genesis, and of the creation of the world, and concludes thus: "If there can be no possible ground whereon to fix a pious and correct idea of God, from the manner in which the words of Scripture are understood, we must believe that they convey a figurative and enigmatical meaning; having, further, the authority of the Apostle, by whom so many of the enigmata of the ancient Testament are solved.†

The prophetic language often mixes the figurative and literal meanings, and thus veils itself in a certain manner; according to the observation of St. Augustine.* But the obscure parts, as in other works, may be understood by the plain: God wishing that we should be obliged to study his revelation, without sacrificing our reason.† So that there is nothing so obscure in one part of the Scriptures that may not be be explained by another.‡ From the antecedent and consequent, the medium may often be understood. One part must not be separated from another; the relation by which the whole is bound together must be held in view, otherwise grievous errors will be the result.§ We must examine the end which the writer has in view, the object he proposes to himself, the truth he intends to convey, the point of controversy he presents, the occasion that moved him to write, and against whom he is writing.

All things related in the Scriptures

---

* Sane quisquis voluerit omnia quæ dicta s unt secundum literam accipere, id est non aliter intelligere quam litera sonat et potuerit evitare blasphemias et omnia congruentia fidei Catholicæ proedicare, non solum ei non est invidendum, sed proecipuus, multumgue laudabilis intellector habendus est. *De. Gen. contr. Manech. lib.* 2, *cap.* 2.

† Si autem nullus exitus datur, ut pie et digne de Deo, quoe scripta sunt intelligantur, nisi figurate atque anegmatice proposita ista credumus, hubentes anctoritatem apostolicam, a quibustam multa de libris veteris Testamenti solvuntur enigmata. *Ibid.*

* Amat prophetica locutio propriis verbis translata miscere, acquodammodo velare quod dicitur· *De Civit. Dei. lib.* 20.

† Verbi Dei altitudo exercet studium, non denegat intellectum. Si enim omnia clausa essent, nihil esset unde revelarentur obscura. Rursus, si omnia ¸tacta essent, non esset unde alimentum anima perciperet et haberet vires quibus posset ad clausa pulsare. *Serm.* 13. *de Verb. Apost.*

‡ Nihil enim fere de illis obscuritatibus eruitur, quod non planissime dictum alibi referratur. *De Civ. Dei lib.* 18, c. 2.

§ Qui particulas quasdam de scripturis eligunt quibus decipiant imperitos, non cognoscentes quae supra et infra scripta sunt, &c. *De doctr. Chr. lib.* 2, c. 9.

do not contain a mysterious signification; as St. Augustine well observes: "But those which signify nothing are linked with those which signify something. For, though by the plough alone is the earth furrowed, still, for this, the other parts of the machine are necessary. The chords alone of the harp and other stringed instruments of this kind produce the music—but still in order to produce it, there are other combinations in the construction of them, which, though they are not touched by the musician, are connected with those that give the sound. So in prophetic history, some things are said which signify nothing, but to which adhere and are connected those which are full of signification.*

Egregiously, therefore, do they err, who disregard that ancient and excellent maxim of wise men: *Ne quid nimis*, and precipitate themselves on one part, without taking into consideration the many authorities and witnesses of the other.†

In consideration of this, St. Augustine brings forward several texts. For instance, we read in some passages, that God is one—as in reality, he is ONE. But, from others, we infer that he is TRIUNE. From which some have erroneously concluded, that the Father, Son, and Holy Ghost are but one person; and others considering those only in which the Trinity is contained, have denied the unity of the Divine Nature. Again, some taking those texts which exalt celibacy have denied matrimony, and others those which praise matrimony, and reject celibacy. Reading that it is not good to eat meat or drink wine, some have regarded both as evil; whilst others, from the texts expressing that all God's creatures are good, give themselves up to greediness and intemperance. These are fatal ,extremes against which we must equally guard ourselves; as St. Augustine declares: "in order to arrive at sound doctrine, we think that it is necessary to observe a proper medium between the two assertions."*

The occasion and object which give rise to an expression must, likewise, be taken into consideration. There are some, who, not knowing what true zeal is, adopt that which

*Sed propter illa quæ aliquid significant, etiam ea quæ nihil significant, attexuntur. Solo enim vomere terra proscinditur: Sed ut hoc fieri possit etiam caetera aratri membra sunt necessaria. Et soli nervi in citharis, atque hujusmodi vasis musicis aptunt ur ad cantum; sed ut aptari possint, insunt etiam coetera in compaginibus organorum, quæ non percutiuntur a canentibus, sed ea quae resonant his connectuntur. Itta in prophetica historia dicuntnr etiam aliqua, quae nihil signant, sed quibus adherant, quæ significant, et quodammodo religentur. *Contr. Adim. cip.* 14.

†Errant antem homines non servantes modum, et cum in unam partim procliviter ire caeperunt, non respiciunt divinae auctoritatis alia testimonia quibus possint ab illa intentione revocari, et in ea quae ex utraque temperata est veritate ac moderatione consistere. *August. de fid. et operit. contr, Donat. cap.* 4.

*Ad sanam doctrinam pertinere arbitrarmur utrisque testimoniis vitam sententiamque moderari. *Ibid.*

St. Chrysostom styles *furor:* and in vindication of their conduct quote the words of St. Paul: *If I pleased men I should not be the servant of Christ.** But this is not the proper application of the text. Hear St. Augustine:† "In whom does charity abide, brethren? In him who does not seek his own interest in this life." Hear the apostle Paul, who was filled with charity. He says: *As I also in all things please all men*, not seeking that which is profitable to myself, *but to many, that they may be saved.* (1 Cor., 10, 33.)

The Scripture, not unfrequently, adapts its language to the opinion of the people, and accommodates itself to their belief. This St. Jerome expressly teaches: "Many things," he says, "are mentioned in the sacred writings according to the opinions of the times when they were composed, not according to the real nature of things."‡ And again: "It is customary in the Scriptures for the historian to narrate many things in conformity with the common opinion of men of that time."* Wherefore, the better to accommodate itself to us, the Scripture often expresses human sentiments and human feelings.—Thus, when we read in the fifteenth chapter of St. Luke; *There will be joy in heaven upon one sinner doing pennance, more than upon ninety and nine just who need not penance*—it does mean that the heavenly inmates really derive more joy from this circumstance, but it is intended to adapt itself to the feelings of the parental heart, which is overwhelmed with joy on the return of a lost child.

We must also consider who speaks, and how he speaks: because frequently the historian relates, but does not approve. This happens in the book of Job, where his friends reason with him on the justice of God. The reason must not be taken as sanctioned by inspiration, as St. Augustine, St. Chrysostom, St. Gregory and others remark. And if some things said by Eliphaz are praised by the Apostle St. Paul, they have weight only *because* he praised them.—Thus we read in St. John, chap. 9: *God doth not hear sinners.* This is not literally true; because God, (observes St. Augustine,) heard Balaam, and the Publican: and the Evangelist merely relates the answer given by the man who by receiving his

* Galat. ch. 1.

† In quo antem est caritas, fratres? qui non sua quaerit in hac vita. Audi apostolum habentem caritatem, ait: Placete omnibus per omnia, sicut et ego omnibus per omnia placeo. Ubi est ergo quod dixisti; si adhuc hominibus placerem Christi servus non essem, et modo dicit te placere et modo cohortaris ut etiam illi placeant? Sed non ibi posuisti finem, ut quis propter se, non propter caritatem placeat. Qui gloriam quam quaeret, non quaerit, salutem aliorum, &c. *Supr.* Ps. 121.

‡ Multa in Scripturis sacris dicuntur juxta quod opinionem illius temporis quo gesta referuntur, et non juxta quod rei veritas continebat. *In Jerem. cap.* 28.

* Consuetndinis est Scripturarum ut opinionem multarum rerum sic narret historicus, quomodo eo tempore ab omnibus credebatur. *In cap* 15, *marc.*

sight became physically illuminated, but continued mentally blind.*

And as the Scripture speaks to men, it uses their language, and ordinary modes of expression.† By this rule, a thousand things may be explained. Let us examine one instance. We read of our Supreme Head, Jesus Christ, in the Psalms: *Unjust witnesses rising up have asked me things I knew not.*‡ Of what could He, who was the Eternal Wisdom, be ignorant? St. Augustine answers: *He knew not sin.*§

Sometimes there appear to be contradictions in the Holy Writings. For example, between the texts of Mathew, ch. 18, and of that in the Epistle to Timothy, ch. 5. *If thy brother shall offend against thee, go, and rebuke him between thee and him alone.*‖ *Them that sin reprove before all, that the rest also may have fear.*¶ These apparent contradictions may be reconciled by following the rule of St. Augustine: "Those things," he writes, "are to be corrected *before all* that have been done before all. Those more secretly that have been done more secretly. Divide the times, and the Scriptues agree."*

Some things appear imprecations, that are, in reality, prophecies. As the text: *The Lord shall strike thee, thou white-washed wall!*† And that of the loyal prophet: *Pour out thy wrath upon the nvtions that have not known thee, and the kingdoms that have not called upon thy name.*‡— "These expressions," writes St. Augustine, "are made use of, not as breathed by the spirit of malevolence, but as predicting woes that are foreseen will occur."§

Christ sometimes speaks as our head, and sometimes in the person of the Head of the Church. In the former case, he utters his prayer in these words: *My God, my God, why hast thou abandoned me?* In the latter, he addrrsses Saul: *Saul, Saul, why persecutest thou me?* Thus identifying himself with the Church.

The Scriptures sometimes take a whole for a part, and a part for the whole, as St. Ambrose observes *De vocatione Gentium.*‖ For example, Christ assured his disciples that *all* would hate them, meaning only *many*. In speaking of the Patriarch, St. Paul says: *These all have died*; and yet Henoch was not included.¶

---

*Non a Domino dictum, sed ab illo qui oculos corporis jam quidem restitutos habebat, sed, ei oculi cordis nondum patebant. *St. Aug. contr. Ep. Parm. lib.* 2, *cap.* 8.

† Neque enim aliqno genere loquuntur, Scripturae quod in consuetudine humana non inveniatur, quia utique hominibus loquuntur. *Id* de Trin, lib. 1 cap. 12.

‡ Ps. xxxiv, v. 11.

§ Quid ergo ignorabas?—ignorabat peccatum. *Supr.* Ps. 34, *Cor.* 2.

‖ Verse 15. ¶ Verse 20.

*Ipsa corripenda sunt coram omnibus quae peccantur coram omnibus. Ipsa vero corripienda sunt secretius quae peccantur secretius. Distribuite tempora et concordat Scriptura. *Serm.* 16, *de verb. Dom. Secund. Matt.*

† Acts ch. 11, v. 3. ‡ Ps. lxxxviii, 6.

§ Non malevolentiae voto ista dicuntur, sed spiritu praevisa praedicuntur. *Quæst. Sup. Levit. lib.* 3, *qu.* 23.

‖ Cap. iii. ¶ Hebr. 11.

I will conclude these remarks by shewing in what order the Sacred Scriptures should be read: and in this I follow the directions of no less a personage than the great St. Augustine. The New Testament should be read first, and the Old afterwards. For although the former is first in point of time, the latter is first in point of dignity. "The testimonies of God," he writes, "should be taken first from the books of the New Testament, and then, of the Old. For although the old are more ancient, the New is to be preferred on account of its dignity, because the Old is only the forerunner of the New. The New is to be placed first, therefore." Jesus Christ himself has intimated this order by declaring that every Scribe instructed in the kingdom of Heaven is like to a man that is a householder, who bringeth forth out of his treasure *new things* and *old*.* He did not say *old* and *new*—which he would, undoubtedly, have said, had he not preferred to observe the order of *merit* rather than of *time*.†

*Math. ch. xiii, v. 52.

†Dei testimonia de Scripturis sacris—primus elegenda sunt de libris Testamenti novi, postea de veteris. Quamvis enim vetera priora sint tempore, nova tamen anteponenda sunt dignitate, quoniam illa vetera praeconia sunt novorum. Nova, igitur, ponenda sunt prius, quae ut firmius, assumentur et vetera—et ipse Jesus Christus ordinem servandum esse demonstrans: Scriba doctus in regno Dei similis est viro patrifamilias, proferenti de thesauro suo *nova* et *vetera*. Non dixit vetera et nova, quod utique dixisset, nisi maluisset meliorem ordinem servare, quam temporum.

I might add a thousand other things—but what I have brought before the consideration of the reader will suffice to give an idea of the innumerable requisites, cautions, counsels, conditions that are indispensable for the proper understanding of the Holy Scriptures. I will conclude with the memorable words of St. Jerome to Paulinus: "I have written this briefly—to convince you that you connot enter upon the study of the Holy Scriptures without some guide, who will go before you, and shew the way."*

* Hoec a me perscripta sunt breviter—ut intelligeres te in Scripturis sanctis sine praeiro, et monstrante semitam non posse ingredi.

LUCAS CAVALLERO.

Lucas Cavallero, a native of Spain, entered at an early age the Society of Jesus, in whose bosom a youth of promise and energy could not long be obscure. Yet, while occupied with the belles lettres and theology, he sighed for a more distant and hallowed career. The thirst of being a missionary had entered his soul, and he made a vow to go to Paraguay. It was rashly made; for how could he be aware, amidst the quiet occupations and routine, of the college, of the dark heritage that awaited him? Like many a youthful student and divine, in the first ardour of a zeal kindled at the perusal of the missionary's tale, he desired to follow his steps and dreamed of the martyr's crown. Time, that surest test, has often seen the wild ambition die away; but when, as with Lucas, it waxes intense with years, even to be that consuming fire that earth cannot quench, then let the spirit go forth on its message, and, in his own words, to "offer up itself with joy." Ere he embarked, he chose a tutelary saint: most men, even in that age, were satisfied with one who had once been frail and mortal like themselves; but the bold fancy of Lucas fixed on the archangel Michael. Desiring to labor among a people whom no other had yet visited, he set out on a long journer to the country of the Manacicas. His choice was fortunate, for the people were superier, in capacity and civilization, to many of the nations. Cavallero, who resembled Xavier in his temper and character, as well as in the romantic circumstances of his life, arrived in the nearest hamlets of this people, and, with the aid of an interpreter, began to converse with them; but with little success, until, in the course of time, he was able to address them in their own language; but it was long ere he attained a facility therein. During some years, he past from place to place; and being received with civility, he preached usefully in some of the towns; while he turned with sorrow from others, where "no man gave ear unto him."

He found that he had not counted the cost of the way: he was prepared for danger, hardship, and even death, but there were miseries that wasted the heart. Often he shuddered at the foul spectacle of human nature, where

hell itself seemed to have opened her gates, and the very demons to fill the air with mockery and wo. But he had set his mark proudly; the man who had chosen the archangel Michael for his saint would not retreat: he had turned from the more peaceful and tractable tribes, to convert the great nation of the Manacicas, where the fiercest passions and the coldest malignity met him at every step. Oftentimes, when his mind was sorely exercised, he strove to color the picture brightly, and hope even against hope. In this respect, the missionary is, in a measure, master of his own destiny: if he listen to sad voices, and sees the clouds alone resting on his way, who shall sustain his fainting steps, or work impossibilities? He who refuses ever to be discouraged, will surely receive the reward of his confidence, though he wait long: and Lucas at last saw the morning break beautifully, and the shadows flee away. Then he blessed the wisdom that had thus taught his impetuous heart, that in its early career the treasurers of its strength must be gathered from sorrow, strife, bitter and deep reflection, rather than from brightness and success.

He had come forth from the seclusion of the college, untried untempted, knowing but little of the fearful portion of his own nature, and imagining that he had only to display the mercies and love of God, to draw men easily unto him. Yet when he saw the blackness of darkness, the unrelieved guilt of the savage heart, it led him to look more closely into his own, and to examine sternly its motives, whether it was in no wise the slave of sin, of its passions, or of the love of fame? This consideration made him more humble, and he bore with submission the dark struggles of the first years, as the pride, but not the strength, of the spirit died within him. Many years passed away, and no settlement was formed, nor was any congregation gathered from among this numerous and powerful people. On one of his journeys, while passing through the tribe of the Puraxis, he fell into a languor that he could not overcome, and this was soon succeeded by a burning fever. In this state, reclining at the foot of a tree, he waited his last hour, while the Indians watched anxiously the progress of the complaint; and when they saw the features change, as they believed, for death, and the voice fail, they wept bitterly, for this devoted youth had endeared himself to the savages by the generosity and heroism of his nature. In this moment, the Manacicas returned with such power to his thoughts, that he seemed not to feel his fever or weakness, and vowed unto the Lord, to consecrate himself wholly to their instruction, even to the last drop of blood, if he would in mercy raise him up again. Soon after, the disorder began to abate, and in a few days he was able slowly to pursue his way.

Towards the close of the following autumn, he set out with some fervent neophytes, who, having partaken, before their departure, of the eucha-

rist, were prepared to meet all dangers with their companion. The rains did not set in as soon as they expected, and they suffered greatly from thirst in their journey: during two days they were fain to compress with their hands the moisture from the earth, to draw if possible a few drops into the lips.

The first villages through which he passed were the cause of much joy, for he found the people cherished the truths which he formerly preached, and, after remaining some days, instructing and exhorting them to persevere, he went on his way.

It was necessay to scale a high mountain, bristling with rocks; and on reaching the summit, he and his companions were quite exhausted, for they had no provisions left.

An Indian in his suit, after having searched on all sides, brought him certain herbs, which, as the Manacicas say, are the delight of the gods. Kindling a little fire, he cooked them on the spot: hunger was the best seasoning; but Cavallero while eating them could not help smiling, and observed, that the gods must needs be terribly hungry, and their stomachs pretty strong, before they could delight in such a dish.

Descending the mountains, his guides were at fault, and took the wrong way, through a thick wood, whence they could not for a long time extricate themselves: the knotted roots, with the high and sharp grass, made the way wretched and almost impassable.

At last they drew near to the town of the Sibacas, the place where the mapono had sworn his destruction the preceeding year, but was shortly after carried off by a contagious disease, with several of his accomplices. Cavallero sent one of the neophytes, named Numani, to sound the disposition of the people, who found them persuaded that the death of the mapono was a just visitation of Heaven, and that the missionary must surely be a great friend of the gods; and they accordingly desired earnestly to receive him. It was evident that the fear of some new disaster, rather than the wish to profit by his instructions, was the cause of his friendly welcome.

Cavallero, on entering the village, took the cacique aside, in order to destroy this superstitious apprehension; he declared the motive that induced him to come so far, and through so many fatigues. He said, that, being moved at their blindness and their unhappy life, under the tyranny of evil spirits and dark passions, he wished to break their chains, and enlighten their minds with the only true and holy faith. While the barbarian listened, God caused his voice to be heard in the bottom of his heart; and the example of the present mapono contributed to strengthen these first good desires. This last was a young man, the son of him who had sworn, the preceeding year, to shed the blood of the missionary; but his mind was softened, and, as he listened earnestly to the message of Cavallero, he immediately professed himself a Christian. The

people did not long delay to follow these two illustrious examples; and when Cavallero, on the following day, assembled them all in the great square, they preserved as deep a silence as if listening to one of their first warriors in council. He explained to them, in a discourse of several hours, the mysteries of the faith he brought them, and the requirements of the law which they were to obey; so that by a christian life they might attain contentment in this existence, and happiness eternally.

The discourse being ended, he began to appeal to their senses, as well as understandings, and directed them to plant a large cross, which was hewen from a noble tree on the spot; and at the foot of this cross they raised a kind of altar, on which were displayed the images of our Lord, the Holy Virgin, and the archangel Saint Michael, the tutelary saint of Lucas. All the people fell on their knees, amidst a silence so deep, that the sobs and moans of the more earnest could be distinctly heard: the scene was infinitely striking, the village being situated in the heart of the forest, in the gloom of whose shade, which the sun could not penetrate, the people knelt as one man; and the missionary cried with a loud voice, "O Jesus Christ our Lord, be our Father! Holy Maria, our Lady, be our Mother!" words which the Indians caught, and repeated without ceasing. "O my Lord and my God," he again exclaimed, "how richly am I rewarded for my fatigues and perils, by seeing this great people acknowledge thee for their Creator and their Lord. May they love, may they adore thee! it is all the recompense I ask in this world."

The emotions testified by this audience may be ascribed in part to a contagious sympathy, and the effect of so striking a scene on the senses; but there was also a holier and more beneficent influence. The Manacicas regarded their deities with an awful dread; their worship inspired no comfort, but often a gloom by day, and a restless horror by night; and many of the savages spoke of the phantoms that visited their dreams, who took them to a place of suffering, where they were to dwell with them. They believed that on the confines of the other world there was a dark river, over which was a vast bridge guarded by the god Tatusiso, with a pale visage, hideous features, and a body covered with ulcers: he stops every soul in its passage, and, if he is in a good humour, he bids it pass on, but far more frequently plunges it in the dark river, whose billows close over it for ever: it does not die; but for ever the black waters roll over it, and it feels the endless agony of drowning, without a hope of reaching the shore. These ideas were perhaps favoured by the singular situation of the villages, in the very heart of immense forests, where the thick canopy of the trees, and the dense foliage, shut out the sun, and there was an unbroken gloom. Lucas might have paused on the avenues of the forests that led to the

abodes, and carved on one of the aged trees, as at the entrance of Dante's hell, "Here hope never comes."

They who are nurtured from earliest life in the mild and benignant sentiments of Christianity, who feel its guardian power and its inspiring hopes, that cast out fear and despair, can hardly conceive or enter into the feelings of the desolate savage, who heard for the first time the tidings of the love and mercy of God. With what power they rushed on his spirit like the noon-day sun, breaking at once into the gloom and cheerlessness of his forest home, and giving gladness to the cold bank, the sad flowers, and the sullen stream! Were they not like the beasts that perish? Of memory they had little, save of deeds of violence, and brutal passions; or a dulness and apathy, even worse; while the future was dim with anguish. The painting of immortal glory, in the distinct and powerful voice of Lucas, how delicious were the sounds! the awful god Tatusiso should no longer bar their passage, but the Virgin, kind and pitiful, should receive them, and angels would bear them far from the dread billows of the river. He told them, that if they believed, the presence of their Lord should come to their homes, and his Spirit chase away all evil spirights of the night and day, dry their tears, and go with them to the regions of death. They heard, in mingled joy and amazement; and while the men strove in vain to show a little stoicism, the women wept aloud.

The faith took so deep a root in the heart of these Indians, that many of them, among whom was the young mapono, suffered patiently in its defence the cruellest vexations. "The devil, not enduring to see himself chased from a place where, for so many ages, he had reigned as master, animated one of his chief servants, who, assembling many others, surrounded the youth, and showered on him the bitterest reproaches. He replied with a smile, which irritated them yet the more. You, who were the minister of our gods, they said, and whom that office obliged to maintain their worship; what! you abandon them in this cowardly manner, instead of defending them? You listen to the seducing discourse of an impostor who deceives you? Ask pardon of the gods, represent to the cacique his promises and engagements, and let us work together to restore the religion of our fathers, which is on the brink of ruin; for otherwise vengeance will fall upon us." The youth, not dismayed, refused to listen to their words, or forsake the faith he loved, on which they fell upon him so fiercely, that he sunk beneath their blows, and the blood ran in a stream from his mouth. One of his friends approached, and entreated him to testifiy, by some sign, his respect for the gods—to say a word, merely out of form, that might influence the cacique; but he replied, that he would yield his life willingly for the love of Jesus Christ, the only God whom they ought to adore. His constancy confounded

his persecutors, and he was carried to his home, where he languished some weeks ere he recovered. Lucas often visited him, and admired the steadfastness that had thus stood against friends and relatives, to whom he had been the chief interpreter of the gods. He made a free confession of all sins; for he regarded his visitor as a superior being, and remembered the fate of his father, the former mapono, who had sworn his destruction. In the ferver of his expressions, and the fire of his pallid features, Lucas read his heart: the enchanter had laid aside his divinations. No sooner was he recovered, than "he became an apostle rather than a disciple, and gained to Christ several principal people of the village."

Believing the gosple firmly established in the place, Lucas desired to advance towards the Querequicas, a people who, as well as the Sibacas and other tribes, were a part of the Manacicas nation. He disclosed his design to the cacique, whom he entreated to accompany him, with some of his vassals. The latter did not at first relish this proposal, because of the implacable hatred to his tribe entertained by these Indians. "My dear friend," he said, "what will you oppose to their fury?" "I will oppose my God," replied the missionary: "I fear nothing, for I must publish the law of my master: his enemies cannot, without his permission, hurt a hair of my head. I do not wish you to run the same risk: you need not go, but if I am received well by them, I will let you know, and you can join me; and if I perish beneath their blows, believe that it is the will of God."

The fears of the chief at last subsided, and he assembled his vassals, as did the missionary his neophytes, at the head of whom he placed Quiara, one of his favorite converts; he hoped also to conclude a peace between these tribes, and put an end to their fierce hostility. All being ready, they set forth, and came, after many days, near to the first village of the Querequicas, and Cavallero sent forward two of his neophytes, to observe what passed among them. They reported that the whole village was in movement, and that the chief, informed of the approach of the party, spread the alarm on all sides, crying with all his might, that the gods commanded them to arm against their capital enemy, who drew near with a great cross in his hand, to chase them from their homes, and to overthrow their worship! "Arm," he said, "with strength and courage, and confound this adversary: arm, or the religion of your fathers will fall into contempt." The people were moved to fury at these words, but they made a very contrary impression on the mind of the mapono; and it was a singular grace in the career of Lucas, that the chief priest, a very influential person, was often his first convert. "Our gods," said the intelligent mapono, "must be very feeble, if a single man makes them tremble: if this stranger is their enemy, let them drive him from the neighborhood; what need of our suc-

cour in their defence?" This argument had little influence on the agitated people; and the chief, with the principal men, took arms, and waited in the great square for the arrival of their formidable foe. Lucas at last came in sight, accompanied only by his neophytes, the others remaining behind; there rose instantly a wild cry, followed by a confused sound of tumultuous voices, and the Indians advanced, well armed; forming, as they drew near, two wings, in order to surround, and prevent the escape of the missionary. His friends, who were in the rear, heard the cries, but, being seized with a panic, dared not come to his succour. "An interior voice," says Lucas in his letter, "told me that my hour was not yet come; and even when I saw myself covered as it were with a cloud of arrows, and struck by one of them, I felt as tranquil as when in the midst of my neophytes. I held fast my crucifix, and cried, "Behold my shield and buckler!"

Quiara raised on high the image of the Virgin, with undaunted bearing, serene aspect, and beaming eye uplifted to heaven, attracted the attention of the savages, who, gazing fixedly on him, relaxed their fierceness. The weapons, one after the other, were lowered, and they allowed him to enter the village. Success attends the brave: had he, in that extremity, prayed for his life, and humbled himself before the enraged men, they would have sacrificed him on the spot.

On the following day, entering the two temples consecrated to the devil, he overthrew the altars, and broke the statues in pieces; he took away the ornaments, and all the articles used in the worship, and, having kindled a great fire, he threw into it all these symbols of idolatry. His friend the cacique resolved to depart with his vassals, and conjured the missionary to accompany him, for he dreaded the wrath of the inhabitants. "Depart," said the latter, "but I shall not stir hence, till I have proclaimed Jesus Christ to the people, although I perish."

After the departure of the former, Lucas took his breviary: and as he was reading, he perceived an Indian of tall stature and a serious air advancing towards him. The barbarian, who was the cacique, imagining the book contained some charm, tried to take it from him. Lucas resisted, and addressed him in the most moving terms he could think of respecting the true God, and the way to happiness; but the Indian, shrugging his shoulders without saying a word, left the spot. A native, however, of the name of Sonema, a man of some influence with the people, came to discourse with him. The following night the cacique held a council, at which all the principal men were present; and while they were a long time irresolute what part to adopt, Lucas was probably again saved by the words of his acquaintance Sonema, who addressed the council, and, after an eulogium on the goodness and mildness of the stranger, spoke of the instruction which he had

given him about the true God, which "were as music to his ear, and pleasant food to his heart." His words prevailed, and it was resolved to treat Lucas with friendliness. Passing, as was the character of the people, from one extreme to another, the whole council went straight to the cabin of the missionary, who received them with the warmest demonstrations of affection. Some asked pardon of him, and others threw themselves at his feet. The mapono was the last that entered, and Lucas received him with open arms, and made him sit by his side. He then spoke at large of his religion, and said, that without the knowledge of the true God, and a faith in Jesus Christ, it was inpossible to be saved; he finally declared, that he was filled with the liveliest grief and indignation, to see them enslaved by the Tinimacas, the diabolical personages whom they worshipped. All the people were very attentive, and all were in doubt what would be the result of this discourse; some thought the mapono would be irritated, and use violence to defend the favourable issue, and they were not deceived. This mapono had a keen penetration as well as excellent temper. He had forborne to resist the burning of the idols, and now he was thoughtful for some time; while the assembly, who filled the cabin, waited in silence his decision. At last he spoke with much emotion, and begged to be admitted into the fold of the Christians; and further to prove the sincerity of his purpose, he addressed the Indians, confessing boldy that he had been deceived, and had deceived others; that he retracted all that he had learned, and all that he had taught; and, to atone for his past delusions, he exhorted them to embrace, together with him, the hope of the stranger: "For me," he concluded, "I will go to the tribes of the Cozicas, the Jurucares, and make it known to them also."

On the following day, Lucas caused a great cross to be made, and carried in procession to an elevated place. The cacique and his warriors walked first, and the people followed slowly, while at the head was borne the cross, the symbol of their entrance into the bosom of mercy. As they passed through the gloomy avenues of the forest, the neophytes sang the litanies; and the effect was so delightful, that the barbarians, who had never heard similar harmony, entreated that it might be prolonged. Cavallero afterwards began to baptize the children. "They brought to me," he says, in one of his letters, "so great a number, that the whole day was occupied in administering baptism, and my arms were weary."

"Can I tell you the consolations I felt at seeing so many young Indians regenerated in the waters of baptism, and their parents, who were a few days before bound in the chains of idolatry, become fervent candidates for the truth? The season of the rains, that had already begun, did not allow me to stay longer among them, and I was obliged to return to my

settlement. These Indians would not be comforted at my departure, so that I could hardly persuade myself they were the same who where on the point of taking my life. "Father," they said, "why will you abandon us? do not forget us; but return, we conjure you, very soon again. They besought my neophytes to guide me in safety back in the following spring, and offered me several children to serve in the church: I chose three, who are now educated in the settlement."

The design of Cavallero was to traverse the whole territory of the Manacicas, that he might dispose this numerous people to form themselves into congregations, and thus to be regularly instructed. As soon as the rainy season was past, the waters subsided on the plains, and the forests began to put forth their glory—he left the settlement, which was slowly prospering under his hands, and set out with several neophytes, on the 4th of August, 1707. On arriving on the bank of the river Zumanaca, the chief came to meet him and his companions at the head of a number of vassals, with a large provision of fish for their refreshment. The tidings of Christianity had previously reached this neighborhood, where he had penetrated on a former journey. On entering the town, the cacique conducted him to the great place, where all the inhabitants were assembled, who pressed around him, eager to kiss his hand, and ask his blessing.

He first sought to pacify the troubles which had arisen, since his last visit, between them and the Ziritucas Indians, and which had been the source of a cruel war. He sent for some of the principal of the latter people, who did not hesitate, on his promise of their safety, to come to the village of their enemies. After listening to their mutual complaints and reproaches, he succeeded in reconciling their feud, and made them swear on the spot an eternal friendship. A few days after, all the Indians of the rival towns being assembled in one place, he renewed the instructions of the preceding year; and, to impress them more vividly on the memory, he had turned all the articles of his faith into a kind of canticles or verses, which he had composed in their language, for he was a poet as well as musician. He first caused them to be sung by the neophytes, and the Indians quickly caught the tunes as well as meaning, learning the whole by heart, so that in every dwelling might be heard the voices of the families, singing them aloud, and sometimes with tolerable harmony. He finished his work here, by baptizing all the children who had been born during his absence, and in the mean time the cacique and the principal people implored him to visit the Jurucares Indians, who desolated all the villages round about, pillaged houses, and slew the inhabitants without pity. He instantly set forth, and after travelling four days, while he thought himself yet at a distance from the town, he perceived it near at hand. Seeing that the peril was iminent, he entreated his companions

"to make an act of contrition," and gave them a general absolution. His approach had been told to the mapono, who, fearing his arts would be brought to light, commanded the inhabitants, in the name of the gods, to retire into the woods. On entering the town he perceived only a few people, among whom was a young man of a good figure and interesting aspect. Lucas approached him with many marks of friendship, and presented him with some European trinkets, of which the barbarians were very fond; and then sent him, highly pleased, to his companions, who had taken flight. The sight of the presents, and the earnest words of the youth, had their effect; one after another the people returned to the place, and looked on the stranger with no small surprise. He had been painted to them as a monster, whose looks were terrible, who could throw dismay amongst gods as well as men. Perceiving his mildness and affability, they began to treat him with respect and attention. Taking advantage of these kindly feelings, he gathered them around a cross which he had caused his companions to erect on the spot, and addressed them with a fearless energy on the abominations of their false gods, whom he sent without ceremony to the bottomless pit, from which, he said, they came. During several days he renewed his discourse; and seeing that the minds of the people wavered, he resolved to lay the axe to the root, and bade them bring forth their idols, and every article used in their worship, and, having broken them to pieces, he burnt them to ashes before their eyes. After this, he earnestly exhorted them to lay down their arms, and no longer to ravage and waste the neighboring towns.. Bold and imperious as were these words and deeds, the leading people did not take them amiss, but heard and looked on in silence. Had a single weapon been raised, or a sudden expression of anger burst from one of the barbarians, the defenceless teacher would probably have been instantly slain. He stood before his crucifix, girt around by thousands of ferocious men: at his feet were the ashes of the deities which they and their fathers worshipped, yet there he called them to desist from the war and ravage, which they loved more than their gods. He laughed their superstitions to scorn, and said that they were deceivers and deceived: while their hands were red with the blood of men, women and children massacred in their rage, and their sullen eyes thirsted for more. Then the cacique, who was a very aged man, and greatly respected by the people, rose and said, that he must soon sleep where his fathers slept; he had seen generations come and pass away, like the trees of the forest; but even the oldest tree fell at last, and the time was near when he must fall also: but he declared that he felt an extreme desire to receive baptism; and promised that, the rite being performed, he

would go to offer peace to the neighboring people, and put an end to their hostilities.

This address was well-timed, and made a strong impression on the people. Cavallero replied to the chief, and took care not to refuse him a little cross, which he requested for the purpose of hanging it around his neck, to be a defence against the attacks of the demons, as well as a model for the crosses which he would cause his people to make, to guard them also against the arts of infernal spirits. After some stay in this place, where the time was entirely spent in instructing those capable of being taught, and in subduing the opposition of the fiercer people, the missionary set out to return to his settlement, which being the first he had formed among these tribes, it is no wonder that he loved it. The Manacicas, here gathered by Cavallero into a community, where a small and fierce tribe, of lively capacity and gaiety of temper: tall and robust in figure, and expert in the use of their weapons.

The man may be envied, who lifts the strong, yet hitherto cold and shrouded spirit of the savage, to intellect and immortality. This people had scarcely a vestige of government, and no belief in a deity or a future state. The village was in a valley, in the midst of an amphitheatre of mountains and rocks, where, in summer, the sun-beams fell intensely, while in the winter it was sheltered from the winds, and the soil was fed by rivulets from the heights. Under the guidance of Cavallero, these men became industrious, and under their cultivation, the harvest made the valley beautiful, while attached to each cottage was its little garden. The bloody inroad, the beacon fire, and the war cry, were no more; but the chase was followed with their wonted ardor and skill. The sabbath was a day of rest to the pastor as well as the flock: it called him to the calm enjoyment of the means of grace, which, during his painful wanderings, had been "few and far between." The grey light of dawn was no sooner visible on the mountain summit, than Lucas sought, at the foot of the altar, that lone and undisturbed prayer, which is to the troubled thoughts what rest is to the wearied frame. He felt that arduous usefulness, however beneficial to others, does not always bring the "sabbath of the soul."—The Jesuit missionary, who thus labored in the bosom of his people, far from the retreats of learning and the aspirations of genius, which his soul once loved, is an impressive and memorable being. Is it not interesting to see an able and well-stored mind humble itself at the feet of the savage, submit its powers to the vilest uses and, in all its buoyancy and vigor, resign itself without a sigh to such a destiny? Was it no agony to a fine and inquiring intellect, to say to the desire of learning, "here shall thy proud waves be stayed;" no fresh discoveries, no more streams from the ancient fountain, can be thine? These devoted men did not

mourn the contrast, although in their number there were those who might have contested the laurel of fame with the high powers of this world, and seized on eminence and renown; who might have developed in eloquence and philosophy the richest energies of the mind, or drawn a long delight from works of art, genius and taste. But in their eyes the moral and religious empire of the heart was still more magnificent, and in the dread and dissonant habits, prejudices and feelings of a host of nations, forsaken by the rest of the world, they saw the wild materials of a vast community, to be controlled beneath the standard of the Cross. They came, and the event justified their bold yet pure ambition. Peace entered, and dwelt in the homes of cruelty and rapine: the gentle and resistless influence of religion rose on the forest, the shore and the waste: the savage blessed it in the joy of his renewed heart, in the strength of his awakened mind, and broke forever from the powers of hell, that had hitherto held him in darkness and wo. Nor were the converted Indians wanting in constancy in the hour of trial. One of the Christians, whose baptismal name was Estevan, lived happily with his wife and six children, and was accustomed to send the latter every morning and evening to their prayers and instructions.—By his industry and piety he set a good example to the rest of the mission. Going forth to the chase in autumn, with his wife, he wandered to a greater distance than usual, and was surprised in a wood by a hunting party, of a hostile tfibe, and carried to their own territory. Not doubting that a cruel death awaited him, Estevan, during the journey, exhorted his companion to constancy; and, if she was spared, conjured her to bring up her children in the fear of God. On arriving at the village of the captors, a multitude, armed with hatchets, knives and clubs, gathered round Estevan, all dressed in their best habits, as if for a triumph.—They put a plume of black feathers on his head, and one of the barbarians thus addressed him, "My brother, you are dead; but it is not we who kill you, but you slay yourself, because you will not forsake those dogs of Christians, and live among us, and be one of our tribe." "It is true," replied the captive, "that I am a Christian, but it is no less true that I glory in being so: do with me what you please, I fear not your outrages or your torments." He was conducted to the square of the village, where a great fire was kindled, and his torments began, with all the cool and exquisite refinements of Indian cruelty. Did not the peaceful village, that was the heaven of his soul, his pastor, the means of grace, —above all, his children, rush on his failing heart? That voice of power and comfort, that had pointed the way to heaven, might he but hear it now! Alone, in the midst of infuriated enemies, there was none to help. His wife was forced to bear the sight of her husband's sufferings, yet she did not implore him to save his life

to herself and children, by renouncing his faith. He continued to make the sign of the cross, as long as he could lift his hand; and when it was cut off—"Refresh yourselves, my brothers," he said, "with the barbarous pleasure of tormenting me: do not spare me, my sins deserve greater punishment than you can inflict: the more you torment me, the more you will augment the recompense reserved for me in heaven." When he felt death to be near, he requested them to pause a few moments, and then, rallying all his hope, he made his last prayer, recommending his soul to God. They spared the life of his wife, as he had predicted, but she remained some time a captive in the country, and at last was permitted to return to the settlement, where she obeyed his last words, to be constant to the faith, and bring up their children in its fear and love. The women, who were the relations of the deceased, came to mourn for him, on the return of his widow, as she had not been allowed, in the village of his enemies, the privilege of wailing over him, now, in the midst of her friends and companions, the lament was wild and prolonged; yet to the widow, it was in some measure "the joy of grief," for its bitterness was taken away.

Their instructor did not austerely interdict their indulgences, and thus depress an exuberant temper; but often they were seen at evening, on the green, dancing after the manner of the country with great agility and skill, and then followed the exercise of the bow and other arms. These pastimes were necessary; for otherwise these Indians, so recently reclaimed from a wild and restless life, would have wearied of the monotony of the settlements; and so strong is the occasional desire of returning to savage life, that even children sometimes leave their parents, and wander for days in the forests, living on fruits, palm cabbage, and roots.—Nothing can exceed the difficulty with which the Indians learn Spanish; and when they have mastered it, and have conversed for a time with the missionaries or with strangers, they eagerly return to their native tongue. Some of the native idioms display greater richness and more delicate gradations than might be supposed from the uncultivated state of the people, by whom they are spoken. The Jesuits, who had thoroughly examined every thing that could contribute to extend their establishments, "introduced among their neophytes, instead of the Spanish, some Indian tongues, very rich, regular and extensive, such as the Quichua and the Guarani—which were with some difficulty substituted in the stead of more poor, barbarous and irregular idioms; and being gradually adopted by the Indians of the different tribes, these more pure and perfect American languages became a ready mode of communication between the missionaries and the converts—and became at length also a common tie between the numerous hordes that had remained separate, hostile to each other, and kept asun-

der partly by the diversity of idioms." This system was the more necessary, because a settlement was sometimes composed of people of different tribes and dialects, when it was indispensable to have one form of worship, prayer, and ceremonials, that should be easily understood by all. These languages, more soft and copious than the Indian dialects of North America, were soon acquired by the missionaries, who never served the fifteen years' apprenticeship of Eliot, when he mastered the Iroquois tongue. The women of the Manacicas speak in a more slow and plaintive accent than the men, which makes them more easily understood. They have a mild and melancholy look, with small hands and large feet; their figures are round and fleshy, and less tall than that of the men; and their hair is worn in long tresses, plaited behind.

In their little concerts, as well as in the church services, the singing voices of the women were sweet and musical, and they learned the psalmody as well as more difficult pieces with a surprising facility. In the chase or mountain journey, they often accompanied their husbands: a sudden thirst for solitude, like the *maladie du pays* of the Swiss, would sometimes seize the people of the settlement, and they would start at day-break for the heart of the mountain or forest, to be alone once more with nature, returning generally at nightfall. In the religious communities of Peru and Paraguay, as among those of Europe, the larger proportion of converts were women, as though piety was more natural and dear to the female mind. The instances which the Jesuits give of patient suffering, of heroic fidelity, are worthy of the gentler sex, and in depicting them, the pens of the rigid fathers assume a softness and unction, that prove their own hearts were deeply moved at such a testimony.

Nearly a year had now passed in the quiet of the settlement, and many a people and village, to whom Lucas had preached the faith, waited impatiently for him; while many a fold remained to be gathered unto God. The mounting ardor of his spirit, which his friend compares to the flight of the eagle, would not suffer him any longer to confine his cares to one scene, however blest and prosperous. Like the war horse, in scripture, he thirsted afar off for "the battle of the Lord," for the gathering of the captains and their dark array; for out of the bosom of peril and death, had always arisen his dearest triumphs. During many years he had intensely desired a fine, well-ordered colony of Christians among the nations; for this, he often said to himself, would be the crowning mercy of his life, the rich consummation of his toil. His prayer was heard and answered; and Lucas, in his valley, shut in by the amphitheatre of rocks, with his gardens, cottages, and devoted community, presents the picture of a man who, after many a storm, is anchored safely; or like one of the shepherds on

the Delectable hills, in the Pilgrim's Progress, who sees the eternal city ever before him, while on every side are pleasant sights and voices. He was not at first conscious, that during the previous years of trouble and peril, he had grown so familiar with change and adventure, that at last he loved them, so that they had become the meat and drink of his soul. There was another and a higher reason: he found, like most bold, acute and enterprising men, that he drew richer lessons of wisdom, and read the heart more swiftly and searchingly, amidst the strife, the debate, the changing passions and emotions of the "strong and wise among the people," than in the direction of an earnest and peaceful community.—Even like those prophets of old, whose burden was the loftiest, whose strains were full of beauty and glory, but whose career was often amidst the tyrants and princes of the earth, in dark and cruel places, where the garments of the warrior were rolled in blood.

FOR THE EXPOSITOR.

ASCENSION-DAY.

Come, to the mountain's sacred brow,
Not—as ere while—in sorrow clad:
Mourning and woe have vanished now,
The heavens and the earth are glad.

The spot, where pale with agony,
A bloody sweat the Saviour shed,
Is now his field of victory—
Lord of the living and the dead.

T'was now the fortieth morning bright,
Since he had risen from the tomb;
A period marked with fadeless light,
Destined to pierce all future gloom.

For, in that interval sublime,
Faith's beacon-light he reared on high,
To shine unclouded, through all time,
Marking the path-way to the sky.

"Go," did he thus, in words divine,
The apostles gathered near, address:
"Go—by your Father's power and mine
Commissoned—and all nations bless.

"Teach ye all nations, and baptize;
Proclaim me risen, preach my word:
With heaven's own keys unlock the skies,
Through me, your master and their Lord.

"Whoso believeth and is born
Anew in the baptismal wave—
Changed from a criminal forlorn,
Into a child—him shall I save.

"But wo to him who will not hear
The doctrines published in my name:
Turning from you his heedless ear,
From *me* he turns—we are the same.

"For he who heareth what ye preach,
And yieldeth to the saving word,
He heareth ME; and when ye teach,
Through you the nations hear their LORD.

"Despond not if I now depart
From earth, my ministry achieved:
I give, to every mind and heart,
My peace, my presence unperceived.

"Nor shall ye as poor orphans be,
Too soon of loving parents reft,
The spirit—everlastingly—
Of strength and comfort shall be left.

"And He through doubt, and fear, and gloom,
Shall solace, and sustain, and guide:
All truth He'll teach—all error doom—
And with you to the end abide."

Yet as He spake a sun-tinged cloud,
Like a pavillion—fleecy, bright,
Began the mountain's top to shroud,
And wrapt their Master from their sight.

Upwards, on pinions of the day,
Mid hosts seraphic did he cleave
The empyrean heavens, whose gates give way,
Their glorious conqueror to receive.

Lift up, ye princes, lift your gates,
Eternal portals, open fly—
For lo! the court of heaven awaits
Their sovereign Lord, exultingly.

The marvelling brethren stood amazed
And speechless mid this glorious scene:
And as intent on high they gazed,
An angel spoke in words serene:

"Why, Galileans, do you stand,
With eyes fixed upwards on the sky?
This Jesus, who, at God's command,
Is taken wondrously on high.

"Shall, even as ye saw him clad,
In power and majesty sublime,
Return—the living and the dead,
To judge, before the end of time."

They heard—and, filled with wonder yet,
Their souls with faith and rapture burn:
They leave the brow of Olivet,
And to Jerusalem return.

Then in the upper chamber, there,
With anxious hope they congregate,
Resolved in solitude and prayer,
The Holy Spirit to await. *Bios.*

FOR THE EXPOSITOR.

LIFE OF CALVIN.

A History of the life and doctrines of Calvin, by M. Audin: Paris, A. Leclerc, 1841, 2 vol. 8vo. Chez Maison, quai des Augustins, 29.

The history of Luther is in a great measure interwoven with a thousand details of the history of Germany in the 16th century, with which the great mass of readers is unacquainted; but, though a foreign city was the principal seat of the doings of Calvin, yet the life of this sectarian strictly belongs to French history.

John Cauvin, or Calvin, was born in France; and Paris was the scene of his first studies; here he formed his first connections; here he delivered his first discourses, and here was published his first work: a sad distinction this for the first Capital of the continent! When, at the age of 25, Calvin was obliged to quit Paris, he had already given very decided proof of the sterility of his heart, and of the baseness of his character. Without one feeling of emotion, he had seen his aged father expire in his arms; and had been the first man in France to deal a blow at that venerable Church, in which he had been reared, and which still gave him support; for the feelings of Calvin were by no means too delicate to cling to the two livings which maintained him, even long after he had been laboring to destroy that religion which thus procured for him the means of an honorable subsistence.

On his way to Geneva, this sectarian accuses France of walking in darkness, and hardly is he installed when he commences to decry the authority of the Pope, and attacks at once the faith and the intellect of his country: a double calumny which is speedily reduced to nothing, by examining the really wonderful developement of the arts and sciences, as well as letters, under the protecting influence of Catholicity, during the reign of Francis I.

The reader cannot but join in the indignation of our author, when, in

speaking of the reformer, he exclaims: "Let us leave him then, to his pride and boasting, comparing himself to the sun, and lauding himself for having given light and truth to his country: we are satisfied with believing that Bude, Danes, Jean du Bellay, Vatable, and the host of Greeks and Italians, who, at the call of the great king, were added to the population of Paris, were worthy representatives of human science; that Sadolet, Nicolai, Jerome Porcher, Petit, William Pelissier, and Briconnet, the honor of the French Episcopacy, both taught and practised the gospel; and that the reformation received from Calvin no more light than truth, when he thought to remodel Luther, and to convert Francis I, by dedicating to him his *Institutes!*"

This is the master piece—the gospel of the reformer, and its literary merit is certainly incontestible. In reading the dedication to Francis I, and some of the chapters of this treatise, we cannot but be surprised at the perfect command of words of this capricious writer. He never appears at fault, and never presents us with any but the most appropriate terms. The style of his book breathes a spirit of antiquity, which at every sentence, betrays the model, most assiduously cherished by its author; and his thorough knowledge of Roman literature, furnishes him with bold expressions, which, though clear and precise, are not unfrequently dry and wearisome.

Considered in itself, and in connection with the design of Calvin in publishing it, *the Institutes* is a despicable production. The intention of Calvin, at least in the opinion of his biographer, was to bring over Francis I, to Protestantism; and, in order to do this, it became necessary to present the prince with a symbol of the principle articles of the new faith. But Protestantism, even then, numbered as many formularies of belief, as there were distinguished preachers, and, to remedy this destructive diversity, and give the reformation, as Mr. Audin expresses it, one body and one soul, Calvin composed his work. His labors served only to add another stone to that new Babel, which Germany was raising against the Church: far from conciliating the various opinions, he condemned them all. He raised himself up in opposition to Osiander, on the subject of justification; to Melancthon, in writing that the Pope was Anti-Christ; to Luther, in regard to his (Calvin's) absurd* system of the Eucharist, and yet, with his hypocritical pen, he calls him his father in Jesus Christ. The head of the reformers, who believed in the real presence, and was not particularly moderate in his discussions, replied to his new interpretation of the Eucharist: "Fool, who never didst understand the scriptures, if thou

---

A work, written by a German protestant, against the eucharistic symbol of Calvin, is called, *Absurda absurdorum, absurdissima Calvinistica absurda*: The absurdity of absurdities, the most absurd of Calvinistic absurdities.

couldst read Greek, the text would be too glaring for thee; study, then, simpleton: in virtue of my title of Doctor, I tell thee, that thou art but an ass." It was at table, with his glass in hand, that the choleric doctor gave utterance to this rude apostrophe; but he might have pronounced it with equal justice, even in his coolest moments. Calvin had just presented himself before the world as a messenger of God: and if he had truth on his side, Bucer, Zuinglius, Œcolampadius, Melancthon, and even Luther himself were base impostors, whose works were only fit to be burned, and whose doctrines must be trampled under foot. But where were the proofs of Calvin's mission? On this head, we are obliged to rely solely upon his word, as is the case with the other reformers; for, though Calvin reproached the Catholic priests, with their inability any longer to perform miracles, he considered it very unreasonable to be called upon to perform them himself. He presented his doctrines as those of Irenæus, of Pothinus, of Augustine, of Cyprian, and of the principal Fathers; and we have to thank him for this imposture, from which it is easy enough to tear the veil; since, by it, the glories of Catholicism were, for an instant, vindicated from the outrages of Luther.

After having published, at Bale, a Latin edition of his *Institutes*, towards the end of March, 1536, Calvin went to pass some time in Italy, on the estate of the Duchess of Ferrara, with whom he afterwards kept up a constant correspondence. He returned from this place to Noyon, in France, speedily arranged his family affairs, and accompanied by his brother Anthony, set out for Geneva; not that Geneva needed his presence, for it had been fully reformed once, before Calvin set foot there. The constitution of this noted town, at the beginning of the 16th century, was similar to that of many of the towns of France, during the middle ages. All the interests of the city were administered by a council of burgesses: the highest authority was vested in the Bishop, who united in his own person temporal, as well as spiritual authority. Between these two bodies had insensibly crept a third, which, menacing and caressing them by turns, was seeking its own aggrandizement, at the expense of them both. We mean the Dukes of Savoy. For some time their efforts were rendered useless, by the patriotic resistance of the Genevese; but, as soon as Leo X appointed as Bishop of Geneva, one of this house, the balance was turned. The patriots, or, as they termed themselves, the Eidgenoss, finding themselves too weak alone to resist the despotism, which it appeared that the Church herself was imposing upon them, implored the assistance and alliance of Berne, a town, from which the Catholic religion had already been banished. Berne readily yielded to their request, and hastened to the assistance of Geneva, with a large army, whose guns were to reduce the partisans of the Dukes, and Wil-

liam Farel, whose labors were to convert the Catholics.

Farel established himself at Geneva, about the year 1530, with his colleague, Peter Viret. If one would form an idea of all the evils, which for five years he inflicted upon this town, let him read the artless and affecting narrative contained in the 12th chapter of Mr. Audin's second volume, and written on the very spot by one of the sisters of St. Clara, who was first a witness, and afterwards a victim of the events recorded therein. The pillaging of churches, the expulsion of priests, the demolition of convents, the heapings of insults and blows upon the monks, the violation of the nuns, were some of the daily pastimes of the Lutherans, set on by the preachings of Farel. This savage sectarian, deeply imbued with the barbarous theories of Carlstadt, had placed himself at the head of a body of iconoclasts, who destroyed the pictures, mutilated the statues, burned the books, and broke the painted windows. The Lutherans did not come at once to such audacious measures, nor did they succeed without a firm resistance on the part of the Genevese Catholics. But the defections of the Eidgenoss, soon gave a preponderance to the reform, and paralysed the efforts of the Catholic party.

The excessive violence of Farel alienated his warmest partisans, and the mettlesome preacher was beginning to think seriously of retreating, when Providence furnished him with a very unexpected auxiliary, in the person of Calvin. It was the month of August 1536, and Calvin was on his way to Bale: he stopped at Geneva, with the intention of remaining there a single day and night, and of leaving for Bale at early daylight. But, being recognised by Farel and Viret, he was at once beset by them, and found it vain to resist their entreaties. Farel, considering himself inspired, adjured Calvin, in the name of God, to remain in Geneva, and, called down upon his head the curses of heaven, if he should refuse. Calvin yielded to what he chose to consider the voice of God.

We said above, that the intervention of Providence brought Calvin to Geneva: and there is no doubt but that Calvin was indeed the scourge, by which God chose to punish the ingratitude of the Genevese, towards their bishops, and the readiness they had shown in preferring to the faith of their fathers, the hope of political liberty. I say the hope of political liberty—and this advisedly. The government of the bishops had been almost uniformly marked with paternal kindness. All these prelates, from Adhemar Fabri, who, in the 14th century revised and confirmed the privileges of the town, to Pierre de la Baume, the last of their number, who considered it an honor to receive the freedom of the city; all, I say, with one single exception, showed themselves the defenders of its liberties, and prerogatives. They were foremost in every liberal measure; they were those, who embellished the town with new monu-

ments, and who, by their additional ornaments, preserved untarnished, and even increased the splendor of those which already existed. Content with their right to administer justice, they allowed the community to regulate its own concerns, and asked nothing but the regular payment of their tithes.

The reformation, on the other hand, came in the name of liberty, and arrogating to itself the mission of emancipating the people, gave birth to the most atrocious despotism. Calvin, like the other reformers, had established the principle of private interpretation and liberty of conscience; but hardly was he established in Geneva, when he expelled two anabaptists, with whom he had had a discussion, without being able to convince them; he puts forth a formulary of twenty-one articles, which, thanks to him, becomes the law of the land, and to which all must swear obedience, who would preserve the rights and title of a citizen of Geneva; he publishes, in the name of the authorities, the day and hour for sermons, and enjoins upon all to attend, under pain of mulct; he persecuted a venerable Catholic, a member of the council, who, relying upon the liberty of conscience, accorded by the reformer, passed by his former parish church, while Calvin was in the pulpit; and, finally, to reduce under his tyranny some independent spirits, he allows them to choose between banishment and the adoption of the formulary. "This formulary," says Mr. Audin, "was a twofold scandal; a scandal to common sense, by substituting for the word of God, in the Scriptures, the word of man, endowed with infallibility, in virtue of its incarnation in Calvin: a scandal to society, which it threw into confusion by robbing it of the liberty of conscience, which it had earned at the price of its blood."

The adoption of this profession of faith by the council of the republic, and the obligation imposed on the citizens under oath to adhere to it, soon raised religion into a state question, and made ecclesiastical discipline one of the attributes of power: and as the council was governed by Calvin, Geneva, which, to ensure its liberty, had sided with the reformers, suddenly found itself enchained by a kind of theocratical despotism, far more insupportable than the yoke from which he had promised to relieve it. Calvin used his power without curb. He, who just before, had taught justification by faith without works, now began to attach to works, exaggerated importance. A young bride, whose head dress appeared to be arranged with too much coquetry, was imprisoned with her two servants and the woman who had arranged her hair; a young man was put into the pillory for playing cards. The Eidgenoss, or, as the reformer called them, the libertines, who were in the habit of meeting at nights at the tavern, soon regretted the past, and took the great liberty of turning Farel and Calvin to ridicule: for this, they were publicly insulted from the

pulpit, driven from the holy table, and separated from the communion of the faithful.

As long as this excommunication fell only upon isolated individuals, no notice was taken of it; but, the council took it into its head, one day, to impose upon its pastors certain decisions of a synod held at Lausanne; Calvin and Farel resisted and, as the council pretended to constrain them, they publicly refused the communion to the entire population; the council at once pronounced sentence of banishment against them, which afterwards received, on two distinct occasions, the solemn sanction of the people. After a short appearance at Berne, whence he was driven away by Kuntzen, Calvin went to Strasburg, where he was married, and prepared a new edition of his Institutes: he greatly modified his work, which, as its author himself ingenuously avows, underwent considerable change at every edition—a singular proof that its doctrines emanated from immutable truth! Calvin also represented the French church of Strasburg, in the diets of Frankfort, Haguenau, Worms and Ratisbonne; but at all these assemblies he took a subordinate part, and even drew upon himself the blame of his friends, in consequence of the timid reserve with which he avowed his doctrine of the real presence. "It seems that the mighty man, whom the penalty of banishment had not been able to bend at Geneva, dwindled away in the presence of the representatives of the Saxon church; and, that, like the other reformers, Calvin feared the choler of Luther."

It is easy to see that the doctrines of the Swiss reformer were by no means in conformity with those of the intolerant Saxon monk. Mr. Audin has devoted several chapters to the developement of the principles of Calvin, such as predestination and the action of God in sin; and with his usual ability, he has set forth, in their strongest light, the contradictions which existed on divers essential points in the creed of Calvin and that of his contemporaries. He has even shown us where Calvinism wars with itself: and where the early doctrines of its chief are subsequently contradicted by himself, combated by theologians who gloried in being his disciples, and finally disavowed, in our day, by men whom Switzerland reveres as her most enlightened and wisest pastors.

The ignorance and immorality of the ministry who had taken possession of the pulpit, after Calvin's departure; the intrigues of the French refugees, with whom the town was filled; the internal divisions and ambition of Berne, which threatened the invasion of the Genevese territory, determined the recall of Calvin. It was towards the close of 1540, after an exile of three years, that Calvin re-entered Geneva, urged by the solicitations of the great council. We can scarcely represent to ourselves the conduct of this man: possessed of a vain, irritable and despotic spirit, strengthened by authority unlimited and uncontrolled, he gave

the reins to his desire for revenge, which he had for a long time cherished, and which was steeled to every sentiment of pity or remorse, by the illusion of his own doctrines.—"Raise," says Mr. Audin, "raise predestination, in a royal head, to the condition of a dogma, a transfiguration already established for Calvin, and you must not be surprised at the most bloody despotism; every being, that the monarch may choose to drive before him, from his iron throne, will be only a creature predestinated to slavery. Calvin is this monarch, only without his diadem; but with a crown, which he should prize much more—the crown of life and immortality, since, according to him, it is formed of the very words of Christ and his apostles." What a desolating doctrine this, to serve as a guide in administering to the spiritual wants of a community, or to direct the politician in governing the temporal affairs of the world! In this light we may see Calvin presented in his true colors, and form an idea of his theories of government, and of his political creed.

Our limits will not permit us to analize the life of Calvin, by entering into the details of his theocratical government at Geneva. We will merely recall to the memory of our readers his calumnies and persecutions of those whom he styles libertines; the prodigality, with which, to strengthen his power, he lavished upon his creatures the rights of citizenship; the misery to which he reduced the Favre family; his shameful and ignominious punishment of Pierre Ameaux; his imprisonment, torture and execution of Gruet; we would picture to them Castalion, his former friend, driven into exile, accused of theft by him, and left to die of hunger and misery; Bolsec, imprisoned, exiled and persecuted, for refusing to espouse all the opinions of the despot; Valentine Gentilis, tortured at Geneva, and decapitated at Berne; and lastly, Michael Servetus,ending at the stake, the long and painful agony with which Calvin had tortured him in the prisons of Geneva.* There is one chapter, which we should like to present entire to our readers: it gives, at a glance, a complete review of the spirit of his legislation, and of his police system.—The author shows us how Calvin was induced to revise the ancient constitution of Geneva, and how he mingled with it his notions of reform, the purely civil part of which was undertaken by Colladon, an experienced jurist of Berri, who had removed to Geneva in order to join the reformers. "In reading this politico-religious code," says Mr. Audin, "you would suppose that you were perusing the fragments of some Jewish work, brought to light after a thousand years of concealment.—Idolatry and blasphemy are capital crimes; you see, you read but one word: *Death!* Death to every one guilty of high treason; death to a son who should strike his father;

*Mr. Audin proves incontestably that Calvin had long made up his mind to rid him of Servetus.

death to the adulterer; death to heretics: and yet, with his blood-thirsty pen, the insatiable legislator inscribes the name of God upon every line; it was this same, cold, cruel spirit, which afterwards exhorted the princes of Britain to put the Catholics to death. The history of Geneva, during the twenty years which followed the recall of Calvin, is a drama in which the soul is by turns carried away with pity and mirth, terror and indignation: at every step you hear the clanking of chains, the creaking of pulleys; at every turn you see the stake and the gibbet: boiling pitch, fire and sulphur are ever before you, and streams of human blood course along the earth; the imagination at once brings up the desolate city of Dante, the air of which resounds with sighs, and groans, and tears:

> "Quivi sospire, pianti e alti guai
> Risonavan' per l'aer senza stelle."

At the expiration of three centuries, the cry of reprobation is at length awakened in the breast of a Genevese, and in a work, published at Geneva, by a reformed-churchman, we find the following energetic language: "Calvin, in reforming the Genevese, overturned all that was good and honorable to humanity, and established the reign of intolerance, the most ferocious; of superstitions, the most gross; and of dogmas, the most impious. He gained his point, first by cunning and fraud, and afterwards by force, threatening the council itself with a rebellion, and the vengeance of the numerous satellites who surrounded him. He is to be admired only as a man of adroitness; deep and well versed in the means, by which so many petty tyrants before him, had overturned republics in other parts of the world; this kind of admiration may be permitted to weak minds. Nought but blood could satisfy his base and grovelling soul."*

No Catholic pen need wish to add to this opinion of a Calvinist!

Mr. Audin, in the latter part of his work, gives us some very curious details of the private life of the reformer, and reviews several of his pamphlets. He relates a circumstance, well calculated to show the inferiority of the spirit of the reformation, when compared with that of Catholicity. In 1543 the Genevese suffered severely from the plague.—The ministers presented themselves before the council and acknowledged it to be their duty to offer what consolations they could to the afflicted; but on two occasions admitted that they had not the courage to do it.—The council resolved to pray to God that He would give them proper constancy. As to Calvin, he had had the address to be put out of the question; for the council, in ordering the ministers to assemble and choose those who should visit the hospitals, had exempted him, on the ground that his services were needed for the church. At Lyons, on the contrary, as soon as the plague made its ap-

* Galiffe—Genealogical Notices, Vol. III, p. 21.

pearance, all the priests, even the infirm and sick, presented themselves to the Archbishop, begging to be allowed to carry consolation and assistance to their brethren, and to die the death of the martyr, if God should vouchsafe this to crown their devotion.

The history of Calvin, as well as that of Luther, ought to be generally studied. They must both produce impressions as deep as salutary.—The most indifferent man, if he will read them with an unbiased mind, cannot but pity the reformed doctrines, so variable, so inconstant, so little in harmony with themselves.—He cannot but feel emotions of indignation and disgust, in studying the principles of this pitiless theocrat, who, starting with the most liberal views, ended by stifling civilization, the arts, and liberty. On the other side, how much must our ideas be exalted, in regard to the immutable doctrines of Catholicism, the salutary influence of this holy religion over the welfare of nations, its unceasing efforts in diffusing information, and, above all, in regard to that charity which is its very life and soul? how much must these gain, by the striking antitheses with which Mr. Audin, with as much taste as skill, contrasts them with the effects of Protestantism?

The life of Calvin is a work to which its author has in duty devoted a great deal of time, and much research: he has exhausted not only the printed supply of documents in French, Latin and German, but has even drawn from their dusky hiding-places, many manuscripts, which for years have been mouldering in the public libraries, or among the archives of the state; and from these he has furnished us with some new matters of great interest. Nor does his principal merit lie in the collection of numerous incidents, and the multiplication of facts; he has also arranged his materials with a great deal of method, and in a dramatic style, which keeps up the attention throughout. For example: if he would expose the dogmas of Calvin, he does not give you a long, didactic chapter; but he will introduce you into an inn at Strasburg, where, over their bottle, some one of the disciples of the reformer is defending himself against the keen attacks of Gerard Kaufman, the former sacristan of St. Peter's, and now the keeper of the cemetery; or at another time, he presents to you a venerable religious, Father Athanasius, living at Staugad, in the crumbling mansion of the blessed Nicolas de Flue, and represents him giving a Catechism-lesson to some poor little children, during which the good Father takes the opportunity of drawing from the well-stocked shelves of his inexhaustible memory, some of the numerous dogmatical contradictions of the leaders of the reformation, and shows therefrom, their pitiful situation, which renders it impossible for them to give a catechism to their followers.

If an opportunity presents itself to make an interesting or instructive digression, you may be sure that Mr.

Audin will not let it pass. Thus, in speaking of the studies of Calvin at the University of Paris, he gives his readers a picture of the turbulent life of the scholars of the sixteenth century, and marks the extravagant privileges which they enjoyed in almost all the Universities: the quarrel between Calvin and the Eidgnoss or Libertines of Geneva, gives him an opportunity of representing to you the manners of the towns-people, and the sketch which he gives you of them is by no means the least interesting of the number, which you will find throughout his work. The friends, the victims and the adversaries of Calvin, have all been well studied by our historian, who holds them all up to our view, and gives us a history of their lives, unfolds to us their genius, their manners, their character, analizes their writings, and notes the effect, good or bad, that they produced on their contemporaries. In this way, he who shall have read with attention the two volumes under notice, will find himself almost as familiar with the lives of Farel, Viret, Bucer, Zuinglius, Beze, Castalion, Occhino, Gentilis, Bolsec, Servetus, and among the Catholics, with Gabriel de Jaconna, and Sadolet, as with that of Calvin himself. And besides, these numerous portraits add greatly to the variety of the work, keep up the interest, by affording to it so much novelty, and serves, each in its own way to present the principal character in bolder relief.

A. M.

FOR THE EXPOSITOR.

MORNING, NOON AND NIGHT.

In the morning of life, to youth's dazzled sight,
How cheering the prospect, how fair and how bright!
Hope smiles on the future, and each coming day
Is gilded with visions alluring and gay.
The world seems a beehive; desirous to taste
The sweets of the honey, men eagerly haste
To extract the comb: young and foolish, beware,
Lest rashly you seize it; *the bees may be there!*

As the faint traveller on Arabia's plain,
Through the burning sand presses forward to gain
Some far distant well, impatient to cheer
His languishing soul with the waters so clear:
When he reaches the spot, alas! he but finds
That the spring is dried up by the Simoon's winds!
So each in himself realizes this truth:
The noonday of life breaks the spell of our youth!

When sunbeams declining give place to the night,
And pleasure's enchantments are fading from sight,
On the path of the just a light from afar
Is seen through the darkness—Religion's bright star!
Then weary not, Christian! naught hast thou to fear,
The night is far spent, and the day spring is near;
Though narrow and rough be the road thou hast trod,
It leads thee to glory, and brings thee to God!

April 15th, 1844. E. R., I. P.

FOR THE EXPOSITOR.

THE HOUR OF PRAYER,

AT A GIRL'S SCHOOL.

BY MRS. CELIA M. KELLUM.

We come, dear sisters, at this pensive hour,
From all the anxious cares of busy day;
While holy twilight mantles o'er our path,
Low tunes are breathing, 'tis the hour to pray.

While hope is wreathing o'er each fair young brow,
And gilds the future with its sunlit ray,
A whispered voice comes from the spirit land,
And tells each gentle heart 'tis meet to pray.

Come—ere the raging tempest gathers near.
Ere storms are sweeping o'er the azure sky;
Ere lines of care are traced on each fair brow;
And tear-drops gather in the lovelit eye.

The moments hasten that we linger here,
And other cares will call us far away;
Then ere we sunder ne'er to meet again,
Say, dearest sister, is't not sweet to pray?

Cleveland, Ohio, March 2d, 1844.

ANTIQUITY OF THE CATHOLIC DOCTRINE.

BY THE VERY REV. FELIX VARELA. D. D.

Protestants confess that the Primitive church taught the true doctrine, and consequently our dispute is upon a historical question, which properly can be called *a question of fact.* Let, therefore, all arguments be left aside, and let us confine ourselves to prove the following *Proposition:*

The Primitive Church taught the very doctrines, which the Roman Catholic Church now teaches.

We shall consider the Church in its members, in its system or its organization, and in the rest of its tenets. We shall examine 1st. the doctrine on baptism, and the continuance of membership. 2d. Whether the primitive Church was under the Pope as its head, and under the Bishops, whom the Priests and Deacons obeyed. 3d. Whether the rest of the dogmas now taught in the Catholic Church, were taught in the primitive Church.

It is evident that we must confine ourselves to the history of the first four centuries, and commence by examining the doctrine, in regard to the admission of the members of the Church or Baptism. On this subject it will be enough to transcribe a few texts.

St. Barnabas in the first century, Ep. c. 10, v. 11; "we go down into the water full of sins and polutions, but we come up bringing forth fruit, having in our hearts the fear and the

hope, which is Jesus Christ." I know that some writers dispute the authenticity of this letter of St. Barnabas, but I do not know of one who denies that this was written in the first century, and according to the doctrine of the Church at that time.

Hermas, in the same century, (vision III.) introduces the Church, represented by a Roman, who explains to him a vision, and teaches him the doctrine of Baptism in the following words: "Hear, therefore, why the tower is built upon the water: because your life is, and shall be, saved by water." We find that our spiritual life is saved by the baptism, and this Hermas learned *from the Church.*

Tertullian, in the second century, wrote in his book *De Baptismo*, cap. 17. "The right of baptizing belongs to the Bishops, and to the Priests, and deacons in their absence, and with their permission, in order to keep the peace of the Church. Even laymen can baptize in case of necessity; and whoever neglects to do it, is accountable for the *ruin of a man.*"

I am sure, that any Catholic child will understand perfectly well this text, and say, that it is nothing but what he often heard; but a Presbyterian child will not understand a word of it, so that nature, in its candid expression, passes an unexceptionable sentence in our favor. We find here Bishops with the right to baptize in preference to any other; we find Priests and Deacons doing it by the *Bishop's order;* we find laymen authorized to Baptize *only in case of necessity.* We also find them accountable for their omision, and pronounced guilty of the *ruin of a man.* Can Presbyterians find here their *mere ordinance* of baptism—can they find their Presbyterianism? Can the Baptists find here their cruel doctrine, which excludes from baptism two-thirds of mankind? Are not these two sects, and others holding the same doctrines, accountable for the ruin of many men?

As to the Baptists, I hope they do not pretend to find their doctrine in the primitive Church, but in the *spirit* that leads them, as they imagine, to salvation. But Tertullian expressing the doctrine and sentiments of the primitive Christians, tells them, that they are led to ruin by a new *spirit* unknown to the primitive Church.

The same Tertullian says, (*ibid.*) "the solemn days for baptism are Easter, and all the days from that to Pentecost. But baptism can be administered at any time. Let those who intend to receive baptism, be prepared by prayers, genuflexions, fasts, vigils, and *confessions of their sins*, considering it a great indulgence if public confession is not requested from them." Hence private confession was not dispensed with: but let this be only a hint for another occasion, as at present my only object is to prove the necessity of baptism, which was administered at any time though solemn days were appointed for its administration, and the peo-

ple could very easily wait till such time, were it not for fear of dying without baptism.

I will now bring as a proof of the antiquity of the Catholic doctrine, a text from Tertullian which used to be brought as an argument against it. In his book on baptism, c. 3. he says, "According to different circumstances, of persons, it is more convenient to postpone the baptism. What necessity is there, if it be not so very urgent, of exposing the *sponsors* to peril? They themselves may not fulfil their promise, prevented either by death, or by the bad disposition (of children baptized) in the course of time. The Lord said, let the little ones come to me. Let them come when they grow up, let them come when they are learned. Why is this innocent age hurried to the remission of sins?" This very text proves that it was a general practice to baptize the children, to have sponsors, who were bound to see the promises of baptism fulfilled, in a word, that at the time of Tertullian, the Christians baptised as Catholics do now. It was the private opinion of Tertullian, that the baptism should be postponed, which we find in no other writer at that time: and this very fact is a proof that the contrary was the general doctrine and practice of the church. But in case of danger, the same Tertullian taught (cap. 12 and 13,) that the children *should* be baptized, because, as he says, *without baptism no one is saved.* When Tertullian says *innocent age*, he does not mean free from the original sin, for he taught the contrary in several other places, but from those heathen superstitions, and the sins that are removed by baptism. (See Berti De Theologicis Disciplinis, tom. 6. page 326.) St. Gregory of Nazian, in the fourth century, followed Tertullian's opinion, but he also admitted the necessity of baptism of children in case of danger, in the following words: "What shall we say of the little ones? Shall we baptize them? Undoubtedly, if there be any danger: for it is better that they should be sanctified without sense, than die without baptism." (Ort. 40, in Bay. tom. I. p. 658 Erdit. an. 1630.)

In the 5th chapter of his book on Baptism, Tertullian thus writes: "The guilt being destroyed, and the punishment also is destroyed, and a man is restored to be similar to him who was formerly made to the likeness of God."

This is precisely the Catholic doctrine of the present day, as to the effect of baptism.

Justin, in the same century, wrote in his *Apologia:* "When a person believes the truth and promises to live as we will order him; then we teach him to pray, and *to fast, in order to obtain the remission of his sins.* We also pray and fast with him. We then take him to the place where we have the water, and we regenerate him in the same manner as we have been regenerated. We wash him in the name of God, the Father and Lord of all things, in the name of our Lord Jesus Christ, and of the Holy Spirit. In the same book he

says: "When a person has *repented* and wishes to be *regenerated*, we take him to be washed. It is the baptism that gives light to our spirit in order to perceive the truth, and therefore we call it *illumination*." These *facts* to obtain pardon of our sins; this *illumination* produced by the baptism in the minds of those who have already *repented;* and this *regeneration* are totally irreconcilable with the Presbyterian doctrine, for they are nothing but the Roman Catholic dogmas.

Irenæus, in the same century: "Our bodies received unity by that bath which is against corruption, and our souls by the spirit. Therefore, both are *necessary* to obtain life through the mercy of our Lord." (lib. III. cap. 17, alias 19.")

"The Lord sanctifies every age he came to save all by himself, all, I say, who are born again in God, infants, children, young and old people." (lib. 2. adv. Haer. cap. 39.)

Here we find the baptism as a necessary means of salvation for every age, and therefore administered to infants.

The *Cainites* and the *Achrontics* also in the second century denied the necessity of baptism for salvation, and both sects were considered and condemned as heretics who were teaching a doctrine altogether new. Consequently, the primitive church held the necessity of baptism as orthodox doctrine, and the opposite opinions of the Cainites and Achrontics, as heretical.

From this solemn decision of the church in the second century, when her faith is allowed by all to be the same as that taught by the Apostles themselves, from whom it was immediately received, it is evident, that the primitive church did not hold the Presbyterian doctrine, but condemned it as heretical.

Origen in the third century—"Has an infant sinned? He has sinned for whom a victim is offered, and from this sin no one is free, not even a child of one day old. (Job. 25.) David alluded to this sin when he said, *my mother conceived me in sin*, for we do not learn from History any sin of his mother. On account of this sin, the church has received a tradition from the Apostles to baptize the children. Those to whom the divine mysteries were committed, knew that in every one there is a sin, which ought to be cleansed by water and the spirit."—(Lib. 5. In. Cap. 6. Ep. ad Rom.)

In the same century St. Cyprian thus wrote:—"If great sinners, who are converted, receive the forgiveness of their sins and baptism, how much more infants who never sinned but inasmuch as they are born, Adam according to the flesh. They must have much more access to pardon, because they are not absolved from their own sins, but from the sin of another." (Cypran Equ. 1. ad Pam. 65.) Let Presbyterians find here their doctrine; let Baptist come forward. Here the baptism forgives, and forgives to children the original sin. Children therefore can be and must be baptized, according to the

doctrine of the primitive Church, for St. Cyprian, so early as the middle of the third century, expressed it according to the doctrine received from atiquity, and not invented by him, that the heretics of his time could not contradict the fact. How old is Popery!!

In the fourth century, St. Gregory of Nise, said: "Baptism also takes its name from light, because *it purifies and illuminates.* For this reason, we light *our torches* at the time of baptism to express our joy." (De Bapt. et. orat. 39.) By the by, take notice of the use of candles in the church in the fourth century, considered then as an ancient practice. According to this text, Baptism *purifies*, of course from sins, and it *illuminates*, of course with the light of grace. Was it not held as a sacrament in the fourth century, according to the doctrine received from their forefathers? Is this not the very doctrine taught by the Roman Catholics of the present day?

Agrippinus, Bishop of Carthage, predecessor of St. Cyprian, was the first who re-baptized those who had received baptism from heretics. St. Cyprian followed this doctrine, and almost all the Bishops of Africa, and whoever is even slightly acquainted with ecclesiastical history, knows the opposition of Pope Stephen, the great dispute that took place, and the trouble of the church at that time. The point was discussed and examined by men of the first talents and virtue on either side; and the whole christian world, I may say, took part in that famous dispute. Would the Bishops of Africa insist upon re-baptizing, and put the church in that trouble, had they thought this a matter of mere form and of no necessity for salvation? Would Pope Stephen oppose St. Cyprian, (whom he so much loved) and all the Bishops of Africa? Would he have given occasion to so many scandals? Would he excommunicate the Bishops for a matter of no consequence?—Would not the people raise their voice, beseeching the pastor to give up so dangerous a dispute, had it been the opinion of Christians that baptism was a matter of a mere form? Now, from this uncontradicted passage of history, it is evident that Christians believe the baptism to be a sacrament absolutely necessary for salvation. Such is the Roman Catholic doctrine; the opposite is the Presbyterian.

If this point still require any further proof, we shall find it in the established custom in the primitive church, of baptizing at the point of death. Of this practice we have an nstance in Heresiarch Novatian, who was called *Clinicus*, that means *baptized on the bed of death*: because he was so baptized and afterwards recovered. Christians could not baptize those who were at the point of death, only as enrolement, because this would have been useless as they were expected to depart. But they baptized, and did not allow any one to die without baptism for some other reason. What can be this but the necessity of baptism for salvation?

As to the Baptists, I beg them to

consider that the sick could not be immerged in the water, and much less when it is said that they were baptized in their bed. However, the primitive church considers their baptism valid, and consequently did not believe the immersion to be *absolutely* necessary.

What surprises me the most is, that Protestants disagree so much on this important point, for the Episcopalians hold to this ancient doctrine, which the other Sectarians have *reformed;* each according to his own notions of the SPIRIT, and yet they look upon all these different opinions as right, and think themselves all perfect Christians. I suppose they follow the example of the *Rhetoriani*, who, in the fourth century, taught that all the doctrines of all the Christian sects should be either admitted or overlooked; as they all adored the same Jesus Christ. But the *bigoted* Christians of that age would not hear of such a thing as that, and they put down the *liberal* fellows as flat heritics. This bigotry was indeed an ancient one, for Eusebius tells us (lib. 7. c. 7) that Heracle, Bishop of Alexandria, at the beginning of the third century (for he died in 247) did not allow any entrance into the church, not only to those who left her, but even to those who went to hear the heretics, until they had made a proper apology, and renounced what ever they had heard from them.

The *Apostolic Constitutions* which, I allow, were not written by the Apostles, but are, however, so very ancient, that Fleury says, (tom. i. c. 11) "this book could not have been written after the third century," inculcate exactiy the same principles. However, it was written according to the doctrine of the primitive church, though it shows in many passages that it was not written at the time of the Apostles. Now, in the 7th, book, chap. 7, we are admonished to *give to a false doctor whatever he is in need of, but not to admit his error; not to pray with him, lest we may be contaminated in his society;* which proves that the primitive Christians were as bigoted and prejudiced as we Roman Catholics are, and that they would not approve of the modern *Protestant liberality*, which considers every church a proper place of worship, and every preacher a proper minister of the Gospel.

I beg the reader to excuse the above digression, and to observe with me the awful consequences of the Presbyterian and Baptists doctrine on baptism. What ever may be their confidence in their own understanding, they acknowledge that they are not infallible, for they deny infallibility even to the Church. Consequently their own conscience tells them that it is not impossible but Baptism may be necessary for salvation. Hence it is not impossible that those children whom they either neglect or refuse to baptize, and who died without baptism, may be lost. Are they not obliged in conscience to avoid the *possibility* of this eternal misfortune by baptizing the children? Whatever

may be in their own mind concerning the probability of their opinion, will this justify their imprudence in exposing the children to so awful a risk?—Now we know how negligent they are in having children, and even grown people, baptised; we know that if the parents are not *communicants*, the children are not admitted to baptism. In the name of common sense, what has the soul of the child to do with the parents? The Baptists think it unlawful to baptise children—I pity them, but I observe some consistency in their conduct; but the Presbyterians do not think it unlawful; for they do baptise some children. Why not baptise them all, and baptise them properly and carefully? If it be a mere ordinance, let this ordinance be observed in every one, and if it be a sacrament necessary to salvation, let it be administered to every one.—The reader may observe that I now speak, as if I were not a Catholic, admitting the possibility of baptism being a mere ordinance; I speak as an impartial observer of the imprudence of the sectarian ministers.—Are they sure, (as a great many of them say they are,) to go to heaven, when they are not sure whether they have deprived and are depriving so many of heaven? Will not the voice of antiquity, virtue and wisdom, awake them from their fatal slumber? Those who heard the Evangelists, those who had the Gospel explained by them (for St. John lived till the very end of the first century,) thought baptism necessary for salvation, and therefore never omitted it. Are, then, these new teachers excusable, who now either omit it or care little about it; because, forsooth, they think that the *Spirit* has taught them what he refused to teach to the first disciples of Jesus Christ?

If there be any doubt as to the identity of the doctrine of the primitive and the present Catholic Church on Baptism, it will vanish by recollecting that the Council of Catrhage in 215, composed of sixty-six pious and learned Bishops, decided that Baptism should not be delayed to infants till the eighth day, as the circumcision, as Fidus proposed, who himself did not doubt of the necessity of the Baptism, and the lawfulness of its administration to infants, but all his question was to the time. "This solemn judgment of the Church," as remarks Bishop Kenrick, in his praiseworthy work on infant baptism, "met not with the slightest opposition at that period, though the Roman Pontiff, St. Stephen, canvassed so severely such decrees as were not in exact conformity to the ancient tradition."

So universal was this doctrine that even the heretics confirmed it by their errors, for truth always compels its enemies to become its publishers. The Corinthians, in the first century, having themselves baptised for those who died without baptism, and the Marcionites in the second century, baptising the dead, confessed and published by their ridiculous practice the necessity of baptism, which they profaned by so useless and sinful application.

As to the manner of administering

the sacrament of Baptism, it is well known that immersion was the general practice even to the thirteenth century, as we read in the works of St. Thomas of Aquin; but the administration of that sacrament by pouring the water upon the person, or by *infusion*, and by sprinkling, or *aspersion*, was always considered valid, and practised on some occasions. In order to prove it, we must commence by the Acts of the Apostles, which certainly is the first history of the church. In the second chapter we read that three thousand were converted and baptised by St. Peter, in one day. Such baptism could not be performed by immersion in so short time, and therefore was performed by infusion, or rather by aspersion. The learned Berti (tom. 6 de Theol. Disc.) does not rely much on this proof, because Vicecomes, (let. 4. c. 6.) following Cartucianus, observes that St. Peter might have been helped by the disciples, and they might have baptised in the baths that the Jews always had for their purifications. The great Bossuet also opposes this proof in his learned *Traite de la Communion*, Part II. art. 1, (see tom. 40 of his works, p. 72,) and among the Protestants, Stakhouse. (*History of the New Testament*, Vol. ii. p. 189.) Both are of opinion that the ceremony might not have been performed in the same day, and Bossuet adds besides, the example of John the Baptist, who baptised a great multitude, and all by immersion. Indeed it is not *evident* by the text that all were baptised in the same day, but it is the most *natural* and *probable* interpretation that they were; for the text says, "they that received the word were baptised, and there were added in that day about three thousand souls." (v. 41.)—Three thousand could be added by their conversion to the church in *that day*. However, considering that the second part of the text appears to be as a consequence of the first, we conclude that this interpretation is not very natural, and the contrary certainly is the most probable. That we may perceive its great probability, let us imagine ourselves present at that time and under those circumstances. Immediately after the Apostles received the Holy Ghost, St. Peter addresses a multitude composed of all nations, and if we take into consideration the Jewish incredulity and obstinacy, we find it more than probable that they were a very small part of the converts. Consequently it is improbable that St. Peter had from the Jews as many baths at his disposal as would have been necessary to immerge all that multitude of people. Among those converted, undoubtedly there were many women, and we know, that for their baptism by immersion, always some preparation was required; in a word, the baptism of so many men and women by immersion, is more than what St. Peter could do, even with the aid of the small number of disciples that were with him on that day. Besides, the text does not say that the baptism was performed by immersion. Why should we suppose that

it was so administered? It might be said, that the immersion is here supposed in order to find the text consistent with the practice of the primitive church: but this is the very question, viz.: whether the primitive church held the necessity of immersion so that it never was dispensed with. Therefore the answer is not logical, being a complete *petitio principii*. I have further to observe as to the impossibility of the administration of that baptism by immersion, that, according to the text the Apostles began to preach at the third hour of the day according to the Roman computation, and, therefore, it is not probable that the baptism could be administered before eleven and perhaps twelve o'clock. Considering now the geographi situation of Jerusalem, and the time of the year when Pentecost takes place, though moveable, we find that St. Peter had very little more than six hours to baptise all that people for it is not probable that he would continue in the night, as the text says that they were baptised on *that day;* and this expression generally does not include the night, at any rate not after twelve o'clock. Besides, as the baptism by immersion, practised in private houses, could not contribute to excite others to receive it, there would have been no occasion to continue baptising after dark, for the next day would do just as well, and consequently when the text says *that day*, it means a public baptism administered for the edification of many others.

In the fourth chapter of the Acts of the Apostles, we also read that by the preaching of St. Peter and St. John a great many were baptised, and the *number of men was made five thousand.* Several theologians, I may say the generality of them, bring this text as proof on the subject, because five thousand could not be baptised by St. Peter and St. John in one day other way than by aspersion. I here notice this proof because my object is to give a historical view of the primitive doctrine, and perhaps many readers will find that the text proves it; but on my part I am far from that opinion, and I wonder to see the text presented as as proof by Alegre (tom. 6. p. 292,) whose vast information and sound judgment I so much admire. The text does not say that those five thousand men were baptised on that day, even baptism is not mentioned; but only that they believed. I have no doubt that they were baptised, but not on that day. I am inclined to think so, first, because in the second chapter of the Acts above quoted it is said that three thousand believed and were baptised; therefore in the fourth chapter baptism would have been also mentioned, had it taken place on that day. Secondly, according to the text, St. Peter and St. John were preaching till the evening, when they were taken up and put in prison till the next day, and after this it is mentioned in the fourth verse, *that many of them who had heard the word believed, and the number of men was made five thousand.* It is, therefore, evident that they were not baptised on that day, at least not by

St. Peter and St. John. I also remark, tnat, according to many authors, only two thousand were added, and these, together with three thousand that were baptised, made the number of five thousand.

Paul and Sylas, while in prison, (Acts 16) baptised the jailer, and all his family, and though the text says that the jailer took them out, and brought them to his house, it is very plain that they were not out of the enclosure of the prison, but in the jailer's apartment, which, probably, was but a very small place; where it is difficult to suppose that any such thing as baths could be found, and consequently the baptism of all that family could not be performed by immersion. We must remark that, according to the text, it appears that the bsptism took place before they entered the jailer's house, because, after saying that the baptism was administered, it says, *and when he had brought them to his own house, he laid the table before them, &c. &c.* Notwithstanding, this is not an evident proof, because the sacred historian might have taken notice of the baptism in preference, as the supper was of no consequence; he might not mention the subject of setting the table till he came to mention that the supper took place, and then refer it to the proper time when it was done; that is, when Paul and Sylas entered the house. Even if the baptism was administered at the jailer's house, it is not probable that they would delay it till after the supper, because their minds were totally occupied with things of heaven, and their hearts anxious for the baptism. Consequently the order of events at the the jailer's house might have induced the historian to mention the baptism before the supper, or the setting of the table, which is connected with it, and there was no occasion to mention it before. This certainly can be so; but, considering the natural order of the text, it is more probable that the that the family called upon Paul and Sylas, and received the baptism from them, and then invited them to come to the house. It is very likely that, in the fervour of their conversion, they would not think of going to be baptised but on the very spot, as the eunuch of the queen of Candace did not wait to arrive at any house, but on the road requested Philip to baptise him as soon as he saw water.

That Paul and Sylas were not taken out of the enclosure of the prison, is proved by the very fact that the jailer told him in the morning, that he had just received orders from the magistrates to let them go, and Paul and Sylas refused to go out unless the magistrates would come themselves to let them out; and this evidently proves that they were within the enclosure of the prison; and we do not read that they were brought out by the jailer, from any other place, a circumstance which the sacred writer would not have omitted, as he did not omit to say that they were brought out by the jailer, who besides would be very much exposed by so doing. All this proves that thy were still within enclosure of the general prison, though they were out of their particular one.

HISTORY OF THE

LIFE OF OUR LORD JESUS CHRIST,

FROM HIS INCARNATION TO HIS ASCENSION;

FROM THE FRENCH OF FATHER DE LIGNY.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

CHAPTER XI.

Calming the tempest.—Two men relieved of the evil spirit.—Swine precipitated into the sea.—Paralytic cured.—Vocation of St. Matthew. Jesus eats with sinners.—Dispute concerning fast.

On the same day, towards evening, Jesus said to his disciples: "let us pass over to the other side." Immediately he entered a ship with them, accompanied by other barks. On their way, Jesus slept; when, of a sudden, the sea became violently agitated, and the waves beat into the ship, so that it was filled: and he was on the hinder part of the ship, sleeping upon a pillow.* His disciples awoke him, with this exclamation: "Save us Lord, we perish. Doth it not concern thee that we perish?" Jesus, who recognised in these words the mere expression of their terror, replied: "Why are ye fearful? have ye not faith yet." Saying this, he rose, rebuked the wind, and cried out to the sea, "peace! be still!" and the wind ceased, and a great calm ensued. Then were they afraid, and said to one another with amazement: "Who is this that he commandeth both the wind and the sea, and they obey him?"

It has been conjectured that the Devil had excited this tempest. The following history, by showing us what an interest they felt in preventing their passage across the lake, seems to uphold this conjecture. Having arrived in safety in the country of the Gerasns, "over a-

* This sleep was not affected, as some have thought. Christ slept truly; he assumed this weakness with all the others of our nature; with this difference, however, that sleep which suspended the use of his senses, never took away his consciousness. His soul knew every thing, and actually thought of every thing: but he saw and heard nothing with the eyes and ears of his body. He might have applied to himself literally the language of the Canticles: I sleep, but my heart, and my mind are awake. (Cant. 5.)

gainst Galilee," in quitting the boat, he was met by two men possessed by the Devil, who came out of the tombs, and were so furious that no one could pass that way. Of these, one had been the victim of the evil spirit, for a very long period of time. He went naked, and had no dwelling but the sepulchres. He could not be held even by chains; for having often been bound with irons, he had bursted them asunder, and run at large. Day and night he remained in the sepulchres,* and on the mountain, shrieking, and tearing his body with stones. This one, as soon as he saw Jesus, ran to him, and adored him; and both began to cry, at the same time, or rather the Devil through their organs: "What have I to do with thee, Jesus, the Son of the Most High God! I adjure thee by God, that thou torment me not. Hast thou come to torment us before the time?†" For Jesus said to him: "Go out of the man, thou unclean spirit." As he did not instantly depart, Jesus asked him: "what is thy name?" He replied: "My name is Legion, for we are many." Compelled to quit the man, they besought him much not to drive them out of the country, or condemn them to the abyss. Near the mountain there happened to be a herd of swine feeding. "Suffer us," they entreated, "to enter into the swine." He gave them leave; and they entered into the swine: and immediately the herd, consisting of two thousand, precipitated themselves into the sea, and were drowned.*

* The sepulchres of the Jews were without the city. They were grottos or caves built up with brick or stone, or hewn out of the rock. There was room enough in them for a living man to inhabit. We read that Peter and John entered into that of Christ; and also the pious women who went to embalm his body.

† This expression occasioned some of the ancients to believe that the Devils, as yet, had not been tormented, and would not be until after the last judgment. This opinion is now given up: and the one that prevails in the church is, that the devils suffer, and are doomed to the pains of hell wherever they may be. Still they have the liberty, and take delight, to injure. Of this they will be deprived after the last judgment, when they will be shut up in the abyss, whence they will never be able to depart. They dreaded that Christ who made so terrible a war against them, would precipitate them into it *before that time.* Hence their lamentations.

* It would be bad reasoning to conclude that Jesus Christ, in giving this permission, did an injury to the owners of the swine. The earth and all it contains belong to the Lord, says David (Ps. 23). He can, therefore, take from us when he pleases, the goods which we hold from his pure liberality: and the religious man will say with Job: *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.* Still it may cause surprise that Jesus, the gentlest of men, and whose career was marked by mercy, could have permitted in this particular, a kind of injustice. I answer, first, that in transfering on the swine the power which the Devils exercised on the men, he did a much greater good, than he permitted harm: for, no matter what some modern philosophers may think, two men, (or even one,) are more valuable than a thousand swine. Secondly, he punished the Gerasenians: they deserved it if they were Jews; because, to raise so great a quantity of animals, the use of which

They that fed them fled, and related this fact in the city and fields: and many hastened to the spot to see what was done. They came to Jesus, and beheld the man who had been troubled with the Devil, sitting clothed, and "well in his wits," and they were afraid. Those who had witnessed the whole, related in what manner the possessed had been dealt with; and they besought him to depart from their coasts, for they were filled with terror.

Jesus punished their prayer by assenting to it. He returned to the boat; and while embarking, the man who had been tormented by the Devil, besought him that he might go with him. It is not said whether it was through gratitude for the favor received, or through fear of falling again into the infernal power. Perhaps he was influenced by both. But whatever was his motive, Jesus, who had other designs over him, did not receive him, substituting another kind of Apostleship to that which he refused. "Go," he said, "into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee." He obeyed: and published in Decapolis the wonderful favor he had receivd from Jesus; and all men wondered."

Having crossed again on the strait, a good number of people gathered around his person. He did not tarry long with them; and after an absence of several days, he returned to Capharnaum, which is called his city, because it was his ordinary residence. It was soon rumored that he was in his house; which we must presume was that of Peter and Andrew.—Such was the crowd that gathered there, that all could not be contained, even at the door. Jesus announced to them the word of God. Among the multitude there were Pharisees and Doctors of the Law, who had come from all the villages of Galilee and Judea, and from Jerusalem. In the meanwhile, four men arrive, bringing on a bed an individual sick of the palsy, whom they hastened to lay at the feet of Jesus; but unable to penetrate through the crowd, they uncovered the roof of the house, and

---

was forbidden by the law, was to them and the neighboring people, a proximate occasion of sin. But it is believed that these people were Greeks, forming a part of the colony of Gadara, where the Emperors had granted to the Greeks the right of settling. In this case they still deserved to be punished; on account of their excessive attachment to those vile animals, which they preferred to the word of God preached by Christ, as appears from their entreating him to leave them. Now, to prefer to God the things he has given us, is to deserve that he should take them from us. May we not add, that then he takes them in effect, or he leaves them for the unhappiness of those who, by this ungrateful preference, do not merit any favor from him, or who merit things, the possession of which is more disadvantageous than their loss. The permission to enter into the swine demanded by the Devils, teaches us that the Devil can do nothing in all nature, except permitted by God. Let us then fear, not the Devil, nor all the powers of hell, but Him alone in whose hands are all the powers of heaven, earth and hell.

then let down the sick man, lying on his bed. Jesus, seeing their faith, said to the paralytic: "have courage, son, thy sins are forgiven thee."*— Immediately the Scribes and Pharisees began to reason with themselves: "why doth this man speak thus? he blasphemeth. Who can forgive sins but God alone?"† Jesus, therefore, knowing their thoughts, asked, "why do you judge rashly? Whether is it more easy to say thy sins are forgiven thee, or to say rise, take up thy bed and walk? But that ye may know that the son of man hath power on earth to forgive sins, arise (he said to the sick man,) take up thy bed and walk." Immediately the man arose, and glorified God. The people were filled with fears, and praised God who gave such power to men.*

After this Jesus departed, and returned to the sea coast. All the people flocked to him, and, as usual, he instructed them. And when about leaving, he saw a man named Matthew, or Levi, the son of Alpheus, sitting at the "receipt of the custom," whom he addressed, saying: "follow me;" and rising, he obeyed.— In order to testify his gratitude to Jesus, as a converted publican, he gave a great feast, at which Jesus was invited, with publicans and sinners. His disciples were likewise present. And here we may remark, once for all, that Christ was always cherished by sinners, and hated by rigourists. The latter were the Scribes and Pharisees, who, seeing him in such company, said to his disciples: "How is it that your master eats and drinks with publicans and sinners?" They addressed them, because, no doubt, they deemed them less capable to answer than their master. Perhaps they hoped that by inspiring them with a bad idea of Christ, they might be induced to abandon him. But Jesus, who heard the question, replied: "They who

* The cure of the body may be obtained by the faith of others, but not remission of sins. Still he speaks only of the faith of those who bore the sick man. *Seeing their faith*, he said to the paralytic, *thy sins*, &c. I answer, that the faith of the paralytic is not excluded. We should believe that he had it, and also contrition. If, then, this remission be here attributed to the faith of *those who carried*, it was because Christ, touched by their faith, had given to the paralytic faith and the other dispositions necessary to justification. Another truth insinuated by the words of Christ, is that sins are often the cause of corporal infirmities, and their cure is one of the fruits of conversion.

† But Jesus Christ is God: therefore he has the power which, in effect, he exercises at this moment. Remark, however, that he did not say to the paralytic that he pardoned his sins; but that his sins were forgiven.— How could the Jews conclude that he arrogated the right of so doing; and yet they censured him, and accounted him guilty of blasphemy on that ground.

* The power to forgive sins, is greater than to cure the sick: that was the end of the incarnation of Christ, the object of his labors, the fruits of his sufferings, and the most necessary as well as the most precious of all the blessings he was to confer on the human race. Hence the surprise, the admiration, and the joy of nations. This prerogative, which belongs to God alone, has by him been communicated to men. *Whose sins ye shall forgive*, &c.

are well do not require a physician, but they who are ill;"* words which should make them feel that there was no more reason in their reproach than there would be to find fault with a physician who should visit the sick and infected. He added, mingling as usual, instruction with his own justification: "mercy I will, and not sacrifice:† for I have not come to call the just to repentance, but sinners."‡

The Pharisees, confounded in this particular, wished to return to the charge; but, in order to give more weight to the new reproach which they were preparing to make against Christ, they took the precaution to associate with themselves the disciples of John. These, as well as the Pharisees, were in the habit of practising extraordinary fasts, to which Christ did not subject his followers. Those fasts were not prescribed by the law; and might be observed or not, at pleasure. But though devotions are optional, each individual seems to be partial to his own, and this prejudice often goes so far as to condemn all who do not comply with them. It was this weakness, apparently, that led the disciples of John to take part in the intrigues of the Pharisees. Approaching Jesus, they asked him: "How comes it to pass that the disciples of John and the Pharisees fast often and pray, whilst yours eat, drink, and pray not?" Jesus replied: "Why should the friend of the bridegroom mourn? Why would you make them fast while the bridegroom is with them? But the day will come when he shall be taken from them, and then they will fast."*

Christ did not dispense his followers from fasting; he disposed them to it for a more proper time; and in order the better to prove that in this he merely accommodated himself to their weakness, he made this comparison: "No man mends an old gar-

* To visit persons infected with contagious diseases, unless required by duty, is rash: in the physician, it is charity; but the necessary precautions and preventatives are necessary.

† A Hebrew phrase, which signifies; *I prefer mercy to sacrifice.* The whole moral code of the gospel is founded on this maxim, which, however, was taken from the ancient law; since it is the maxin proclaimed by Osse, (ch. vi., v. 6). It would not be a neglect of duty to omit even the *sacrifice*, when charity demands it: on the contrary this is what God will be pleased with. But it would be abusing the maxim by limiting all the duties of religion to this one act: of doing good to others. To prefer the exterior forms of religion to the charity we owe our neighbor, is *pharisaeism:* to make all religion consist in doing acts of benevolence, is to recognise our brethren, but neglect our father.

‡ Christ came to call all men; for all have sinned, and require *the glory of God*, according to St. Paul. But his especial mission was to convert sinners.

* We must remember that John, in one of the testimonies which he rendered of Christ, designated him by the quality of a bridegroom. John's disciples could not have forgotten this: and Jesus, by using this expression, gives room to believe, that it was these who addressed him. The Calvinists have rejected the fast of Lent: while the heresiarchs Montanus and Priscilla, in consequence of the language of Christ, placed the Lent, according to St. Jerome, between Easter and Pentecost.

ment with a piece taken from a new one: otherwise he rendeth the new; and the piece taken from the new agreeth not with the old. No man putteth new wine into old bottles; otherwise new wine will break the bottles, and it will be spilled, and the bottles will be lost. But the new wine must be put into new bottles, and both are preserved. And no man drinking old, hath presently a mind to new; for he sayeth the old is better." That is to say, generally speaking, the more excellent things are, in themselves, the less good they are in the beginning. We must, then, adapt ourselves to human weakness; show perfection only at a distance, and as an object more worthy of admiration than of effort: invite, not force; lest by pressing too strongly the newly converted, we should cause them to relapse. Thus did Christ instruct his Church. And whilst he seemed merely to reply to an ill-founded reproach, he delivered to his ministers, present and to come, the most admirable lessons of meekness and condescension.

DISTRIBUTION OF THE BLESSED BREAD.

BY J. AUGUSTUS SHEA.

How pleasant are thy fields, oh France!
And rich the land when Nature fills
The vineyards on thy purple hills,
And vintage-girls, with sun-eyed glance,
Awake the spirit of the morn
With merry chorus, such as Earth,
When Music to the world was born,
Woke o'er the sweet enchanter's birth.
When birds, from every bough they meet,
Trill to the Sun their wood-notes sweet,
Filling the pauses with their song;
While laughter light and converse gay
Make Echo, as they pass along,
As merry as a marriage-day:
When Time and Care, who, o'er the earth,
Travel, it is believed, together,
Forget the mission of their birth,
And round the vine-hills, led by Mirth,
Follow the gleam of Fancy's feather.
But there, oh France! are other times,
When not less pleasant are thy fields,
When sweetly call the convent-chimes,
And to their spell the spirit yields,
While from each point within their sound
The old and young are gathering round,
And hopes, but now the gay ideal,
Become the everlasting real.
And many meet, in joy of pray'r,
To seek with humble heart the Throne,
To be in charity sincere.

And thus to know as they are known,*
In brotherhood of charity,
The greatest of the virtues three.*

The matron was infirm and old,
And may not join the sacred rite;
But one of the domestic fold,
With joyous heart and footstep light—
The young and blooming cottage-child—
Went churchward forth at earliest dawn,
Gay as the flowers that round him smil'd
In their first life o'er hill and lawn,
The feast of love to join and share,
Before the holy place to stand,
And homeward bring the treasure rare,
The symbol-bread of God's command.

THE BENEDICTION.

Bless this bread, oh Lord! 'Tis given
In the special name of Heaven,
Not the body to sustain,
Child of dust and heir of pain,
But to strengthen for the skies,
That which never, never dies;
Symbol-bread for sinners here,
Which by memory strengthens grace,
Lifts this spirit from this sphere
O'er the firmamental space
Where the Everlasting lies,
To whose land of light and flow'rs,
The approach was paradise
Ere the fascinator's eyes
Lured from heaven this earth of ours.
Let this bread the symbol be
Of the love of Man and Brother,
Universal unity
'Mid the children of one mother;
That whate'er our banquet here
He who wants may claim a share,
Let its fond memorial nourish,
Bounded by nor creed nor clime,
Virtue, till its branches flourish
Far above the realms of Time.
In thy name, oh God of love!
Share we this memorial feast,
That we live with thee above
Of thy servants even the least:
Hear our suplication lowly,
God of nations high and holy:

Thus pray'd the pastor on that day,
The festal of the AGAPE.
Around the altar's holy place
Innumerous lights their lustre spread,
And flow'rs in many a marble vase,
An atmosphere of odor shed.
In sacerdotal garb array'd,
With aged locks af reverend white,
The priest a blessing sung and prayed
Before the altar's heaven of light,
And down the crowded aisle he pass'd,
The aisle of thousand worshippers,
Whom the "small voice" loud as the blast
From arch-angelic trumpet stirs
To holiest life: and cherub boys,
White-vestur'd, bear the blessed food
That all should taste in it the joys
Of universal brotherhood.

'Twas now the golden close of day:
The full-orbed sun was in the west,
And the calm day-light, ray by ray,
Was fast retiring to its rest;
When twilight dews came gently down,
And diadem the valley flower,
Bright as the gems on monarch's crown,
In all his pageantry of power:
When lighter breezes down the hill
Dance with a more elastic measure,
And from its woodland home the rill
Times with its song the bounding pleasure:
'Twas at that hour, of hours most holy,
Through the wild flowers as fair as wild,
Along the hill-path travelling slowly,
Return'd the joyous cottage-child,
Bearing upon his homeward way,
The bread-gifts from the AGAPE—
The love-feast of the olden time,
When, beauteous from the Saviour's hand,
The Christian world was in its prime,
And went the mandate forth sublime,
"Love one another," thro' the land!

Array'd in garb of altar white,
The emblem of unsullied truth,

* 1 Cor. xiii. 1.

Returned that stripling down the height,
  Like to some heaven-decended youth,
Into the happy cottage-home;
  And thou might'st not unjustly deem
That thro' the room, from porch to dome,
  Enter'd with him a sacred beam
Of joy and bliss from heaven, that stole
Into the beauty of the soul,
Dispersed the shades of earthly care,
And showed that heaven indeed was there.
The young and old received the bread:
  The child well taught how grace could save,
Repeated as the father said,
Who, softly, with uncovered head,
  A portion to the matron gave:
And there the houshold hearts renewed
To each God's bond of "brotherhood."
Oh! what a lesson in that deed!
  Oh! what a sacred bond was plighted!
Oh! what a gift to sinner's need
  In hearts refreshed and souls united,
As heavenward went the voice of love
  To Him—the babe of Bethlehem—
The manger-born—who, from above,
  Crowned with the godhead's diadem,
  Now cometh in the midst of them,
For they, with hearts of heavenly flame,
Have met together in his name.

"Holy! holy! holy, ever!"
  Be that hymn of love the nighest
To our lips, forgotten never!
  Still "Hosannah in the highest!"
Let it, like a mighty river,
Ever flow to God the giver.
Sinner! sing it as thou sighest;
Sing it, mortal! as thou diest:
Still "Hosannah in the highest!"

MISSIONS IN CALIFORNIA.

BY T. J. FARNHAM.

During the absence of Padre Salva Tierra in Pimeria, Padre Ugarte has arrived at Loretto with a few supplies. The meeting of these two men in that distant land, is warm and hearty. They have labored long in the same cause—have hoped ardently for the same result—the growth of the tree of life on the shores of California. The one has used his utmost energies at Mexico and Guadalaxara to procure the means to support the other, while breaking up the ground and casting in the seed. And when all his efforts are closing in disappointment, and the dark night of malice is casting gloom over them, and his expectations are giving place to despair, he flies to his fellow-laborer in the wilderness, to die with him, if need be, in a last struggle to bring the Californian Indians within the fold of the Catholic faith. After thanks are rendered to God for the favor of meeting again, the Padres earnestly

resolve to sustain the sinking missions. It is agreed, therefore, that Padre Piccolo shall go to Mexico and make farther trial to obtain funds for that purpose. He accordingly puts to sea, but is driven back by a tempest; and again he leaves the harbor, but is again compelled to return. These unfavorable trials induce him to postpone his voyage to a more favorable season. He returns, therefore, to his mission at San Xavier, and Padre Ugarte remains at Loretto with Padre Salva Tierra, to learn the Indian language, and assist wherever his services may be needed.

Another class of events now transpires which changes somewhat the aspect of affairs among them, and give hope of better things. The military commandant, who has by his misrepresentations, rendered abortive the efforts of Padre Ugarte, at Mexico, finds that the authorities will not relieve him from subordination to the Padres, and resigns. Captain Don Antonio Garcia de Mendoza is therefore succeeded by one Isadore de Figueroa. This man, however, proves unworthy of his trust in a difficulty with the savages of San Xavier. The Indians of that mission plan the murder of Padre Piccolo. And led on by the conjurors, or priests of their old religion, they come down upon the few converts who remain faithful, with such violence as to get possession of the premises; and enraged at the Padre's escape to Loretto, burn the mission buildings and furniture. A number of the converts have been killed in this outbreak; the fields of San Xavier, the only grounds within the limits of the missions on which grain can be grown, are laid waste; the success of the savages in this instance will embolden them to attack Loretto. All these, as reasons, determine the Padres to send Captain Figueroa with his soldiers to chastise them and recover the mission. Accordingly he marches his troops to San Xavier. The Indians flee before him. The soldiers desire to pursue them. But the commander forbids it; and otherwise shows such a want of courage and manliness, that the soldiers depose him, and elect in his stead, Don Estevan Rodriguez Lorenzo, who leads them in pursuit among the breaks of the mountains; but without success.

At the end of this year, 1700, Padre Ugarte having learned the Indian language, and the Indians of San Xavier having become satisfied and peaceable, it is resolved to rebuild the mission and put it under his charge. Accordingly he leaves Loretto for that purpose. But on arriving there, the Indians, through fear of the soldiers that accompany him, run into the mountains. The Padre, nowise discouraged by this circumstance, takes up his quarters on the site of the burned mission, and awaits their return. Meanwhile the soldiers, not having Indians to serve them, prove troublesome. They abuse the Padre and one another in such a manner that he determines to trust himself with the Indians, rather than any longer suffer

their insolent behavior; and accordingly sends them back to Loretto. After the departure of the soldiers, Padre Ugarte remains alone all day about the ashes of the mission, and the graves of those who were killed at the time it was destroyed! He does not know how soon they will fall upon him likewise, and take his life. Night comes on and passes away; and he is yet alone. At daylight a little Indian lad comes shyly about the Padre's couch; is treated kindly by him; examines the fields, and hastily returns to his tribe: and shortly afward the good Padre is surrounded by hundreds of Indians rejoicing at his arrival, and protesting that soldiers are disagreeable members of their community. The Padre and the Indians now unite their energies to rebuild the mission. The first labor of Ugarte is, to secure their regular attendance on the catechising, the prayers and mass; and by kind and affable treatment, to alienate them from their sorcerers; the second is, to accustom them to till the land and take care of the cattle. To accomplish these objects he induces them early in the morning to attend mass; after which he feeds those who will engage in erecting the church or clearing the land for cultivation, or making trenches for irrigation, or digging holes for planting trees, or preparing the ground for sowing seed. In the progress of these labors the good Padre works more than any of them. He is overseer, brick-layer and farmer. He is first in bringing stones, first in treading clay for mortar, in mixing sand, cutting and carrying timber, removing earth and fixing materials; sometimes spading up the ground, sometimes splitting rock with a crowbar, sometimes turning water into the trenches, and at others leading the beasts and cattle, which he has procured for his mission, to pasture and to water. By his own example he teaches them to throw off their natural sloth, to feed themselves and live like rational beings. But this great example does not suffice to wean them from a love of the woods, and a listless and starving inaction. A thousand times they try his patience, by coming late to mass and to work, and by running away and jeering him, and sometimes threatening and forming combinations to take his life. All this the old man bears with unweared patience, kindness, and holy fortitude. In the evening the Padre leads them again to their devotions. At this time the rosary is prayed over, and the catechism explained; and this service is followed by the distribution of some provisions.

At first these Indians jest and jeer at the service, and mock at what he says. This the Padre bears patiently till he finds forbearance increases the evil, and then makes a very dangerous attempt to suppress it. An Indian in high repute among his fellows for physical strength, stands near him during service, and mocks at all that he does. The other Indians, regarding bodily strength as the only qality of greatness, are vastly pleased that their champion seems

the superior of the Padre. Ugarte perceives by their bearing, that he is losing their confidence. He therefore seizes the savage, in the midst of his profanity, by the hair of his head, and swings him to and fro, with determined violence, till he begs for quarter. This so frightens the tribe that they afterwards behave with strict decorum when engaged in religious duties. The work of building the mission edifices, however, goes on slowly. The Padre, careful not to weary his Indians with labor, at frequent intervals instructs their stupid minds in the best methods of performing their tasks, and most especially, in the knowledge of their Maker. In succeeding years he enjoys the pleasure of seeing his neophytes well instructed in the doctrines of the Catholic Church, inured to patient labor, and residing in comfortable houses. He has turned the mountain streams along the crags, and changed the barren dust of the mountains into cultivated fields, burdened with harvests of wheat, maize, and other grains. He even makes generous wines, sufficient to supply the missions in California, and an overplus to exchange in Mexico for other goods. He likewise breeds horses and sheep, cattle and mules. Indeed, such is the success of padre Ugarte's fortitude and industry, that in 1707 he becomes the Purveyor-General of the missions, and relieves them by the produce of his converts' labor, from some of the fears of starvation on that desolate coast.

Thus has this excellent man, in the course of seven years, opened, by his individual influence on the California Indians, a large plantation, the products of which, in favorable seasons, feed thousands of savages and seven hundred whites. His efforts now take another direction. His sheep, brought originally from the opposite coast, have increased to such an extent, as to yield large quantities of wool. This the Padre determines shall be made to clothe his naked Indians. He, therefore, with his own hands, makes spinning-wheels, looms, and other weaving apparatus, and teaches his Indians to use them In order to perfect them in these manufactures, he obtains a master weaver, one Antonio Moran, from Tepic, under a salary of five hundred dollars per annum, to instruct them in weaving, and various other handicrafts. By these new manufacturers, the missions are saved vast expenses for sail-cloth and baize. The Indians are clad: the grains and vegetables, although not a full supply, are ordinarily sufficient to prevent famine. The cattle and the other animals being added to these, suffice to meet the necessities of the Californian missions. A deed of true benevolence performed, where human praise can never speak of it, is a jewel in the crown of our nature which can never be dimed. How it beams on the robes of the good man as he steps into his grave! How it glistens in the tear of silent gratitude that is shed over the tomb of the dead, as ages crumble it into dust!

How rich a halo does it throw back on all after time, a remnant light of Bethlehem's holy star, to lead the living to the same happy use of their capacities! These Indians' remote descendants will forget this good man. But his deeds will live in their virtues.

We will now look into the movements of Padres Salva Tierra and Piccolo. Near the end of the year 1701, the provisions which Padre Kino has sent to Loretto, are exhausted, and Padre Piccolo's departure to Mexico for a supply is hastened. He sails on the second of December, leaving the Padres, the garrison and Indians in absolute want. For sixty days they subsist on roots, wild fruits, and a few fish which they find washed up on the shore. On the twenty-ninth of January, 1702, however, their distress is changed to gladness by the arrival of a boat from Padre Piccolo, laden with meat, maize, and other provisions. This supply, in the bountiful hands of Padre Salva Tierra, lasts but a short time; and want returns upon them with all its horrors. At length the last filthy piece of meat is consumed, and they betake themselves, Indians and Padres and garrison, to the shores for fish, and to the mountains for Pitahayas and other fruits and roots. Amidst these sufferings occurs a difficulty with the Indians. A soldier by the name of Poblano has married one of the Indian converts. In the month of June her mother visits her and invites her home to the joyful ingathering of the Pitahayas. They go away in the night unperceived, and run to the mountains. The next morning the soldier pursues them a limited distance, but returns unsuccessful. A day or two afterwards, he goes with a Californian Indian near a village, where they hear a great deal of shouting and merriment. An old Indian, whom they meet, advises them to return, because their lives will be endangered by proceeding. The soldier insults the old man and shoots him. The noise of the discharged musket rouses the village, and the soldier dies, pierced with arrows. His Indian companion is wounded, but brings to Loretto information of this misfortune.

The Padres of San Xavier return to Loretto, and prepare to march in pursuit of the murderers. The Indians, learning this movement, gather all their forces and destroy the corn fields of San Xavier, and a few goats, on whose milk the Padres are subsisting, during this calamitous famine. The soldiers arrive in time to prevent the destruction of the buildings. At length the parties begin to skirmish, and four of the Indians are killed. But their numbers and violence increase daily. The troops suffer incredible hardship among the precipices, and breaks of the mountains. Distress and consternation are beginning to seize them. Death is looked for as inevitable. But they rejoice again; they breathe freely again; a bark comes over the tranquil and heated sea, with provisions and a recruit of

soldiers; and runners are sent from Loretto to San Xavier, to give all a speedy share of the joyful news; they eat and drink again in the Californian missions! The Indians are intimidated by the arrival of fresh troops, and submit; and the grateful Padres give thanks to God in a solemn Te Deum for this unexpected deliverance.

Great anxiety is felt in California for the fate of Padre Piccolo. No tidings of him have been received since he left the port of Loretto.—He has, however, arrived safely at Cinaloa, about the first of February, 1702, and sent them supplies; has hastened thence to Guadalaxara and Mexico; by indefatigable exertions has obtained six thousand dollars from the Government for the payment of soldiers; and having collected charities from a few individuals, has purchased goods for the relief of the most urgent necessities of the missions; has obtained a guarantee of Don Josef de La Puente Marquis de Villa Puente, for the support of three new missions; and from Nicolas de Arteaga, an offer to support another; and from the Government six hundred dollars per annum thereafter; has secured the appointment of two Padres, Juan Manuel de Bassaldua and Geronimo Minutili, as missionaries to California; and has purchased a vessel at Acapulco, called Nuestra Senora del Rosario; has embarked at Matanchel with his goods, provisions, his brethren, and some artisans, for Loretto. Fine breezes bear them into the Gulf; then a tempest swoops down upon them and compels them to throw overboard that part of the cargo which is stowed on deck; but helping gales bear them to their destined port on the twenty-eighth of October, 1702.

And now again the cross is raised before the people; the lofty anthem of thanksgiving swells up the parched mountain, and every knee bows to God and Senora de Loretto. Most of the garrison had been discharged for want of money to pay their wages; few have remained to protect the Padres. Joyfully now do they all gather about Padre Piccolo, with warm effusions of thanks for his expedition, and engage anew to bear arms, and beseech the mercies of God for the missions of California. This reinforcement of troops, artisans and Padres, and the supplies of provisions and money, and the guarantees for the support of four new missions, and the promised annuity from the Government, encourage Padre Salva Tierra to form higher designs for the enlargement of his operations. To effect them in the best manner, he confers with all the Padres on the best measures; and the conclusion is, that Padre Ugarte shall go to Senora and procure cattle for breeding, and horses and mules for draught and riding; that Padre Minutili shall remain at Loretto with Padre Salva Tierra; and that Padre Bassaldua shall accompany Padre Piccolo to San Xavier, where he may learn the Indian language, and otherwise prepare himself for future labor. In obedi-

ence to these determinations, Padre Ugarte sails in the beginning of November; but after being absent a few days, is driven back by contrary winds. In December he sails again, and happily arrives at Guaymas, Pimeria, in February, 1703. He reappears at Loretto with a fine quantity of black cattle, sheep, horses, mules and provisions.

In March of this year, Padre Salva Tierra re-commences exploring the country. He takes with him the Captain and some soldiers, and proceeds to San Xavier, where he is joined by Padres Piccolo and Bassaldua. Thence they travel with great difficulty over the thirsty mountains to the Pacific, and search the coast far northward for a harbor, fresh water and tillable land. None is found which will shelter ships from the prevailing winds. Some land, with a good soil, is discovered; but the absence of water for irrigation renders it useless. By going south, however, they fall upon the little river San Xavier. Here they find a few Indians who, after running away, are persuaded to show themselves friends. On their return these Padres pass two rancherias, the inhabitants of which they induce to move nearer to Loretto. This journey proves fruitless. They have discovered no suitable place for the establishment of a new mission. In May, they make another, in search of a river emptying into the sea one hundred and twenty miles north of Loretto. Having arrived near Concepcion Bay, they fall in with a large rancheria of Indians, who seize their bows and arrows and come out to destroy them. The California Indians, however, who are acting as guides to to the Padres, explain the benevolent object of their visit; and all are received as friends, and treated with the kindest hospitality.—These Indians inform the Padres of a large tract of crags and abysses lying between them and the river that they seek, which it is impossible to pass, and they return to Loretto.

A dismal misfortune now falls on California. Some Indians arrive at Loretto full of fright and sorrow, from whom the Padres learn that the wretch who formed the last conspiracy, the murderer of the soldier Poblano, and incendiary of the mission of San Xavier, has fomented discontent, assembled the rancherias, and massacred all the adult converts at San Xavier, except the few who have escaped to Loretto.—This sad news determines the Padres and the Captain to punish those factious individuals, in such a manner as to prevent such outrages in future.

Accordingly the Captain and soldiers fall on the conspirators at night, kill a few, among whom is one of the most active in the massacre; but the leader escapes. The Captain, however, declares he shall die. But the roughness of the country prevents pursuit. Another means of arresting him is adopted. The Indians are told that they never shall have peace till they surrender this chief of villains, and in a few days he is brought into the mission of San Xavier.

A court-martial is now called, and the culprit arraigned, tried, and condemned to death! The Padres interfere to save him. But the captain will not yield. The prisoner confesses that he intended to destroy all the converts and the Padres; that he has burnt the chapel and the images; that he has had a chief hand in the murder of Poblano; that he has been inducing the Indian women to marry the soldiers, in order to have more killed in the same manner; and the Captain will not release him from the punishment which he deserves for such terrible acts and intentions. All the Padres, therefore, gather at San Xavier, to attend the last hours of the miserable man. They teach him to look at the fearful scenes which will break on him when the spirit's eyes open on eternity; exhort him to kiss the cross of redemption, and lift his love to him who bled upon it for sins like his. He is taken to the plain in chains, blinded, made to kneel down and is shot! This is the first execution for a capital crime in California. Its influence is salutary. The Indians become peaceable, and regular in their duties.

The Padres make use of restored peace in exploring the country to find sites for new missions. The river Mulege, at the north, is visited by Padres Piccolo and Bassaldua in the bark San Xavier. They find arable land on its banks, a league in width, which appears suitable for a mission station. They therefore proceed to Senora to obtain riding animals wherewith to explore the southern shore for a land route to Loretto.—Having returned, they descend the coast a few leagues, where a range of dry volcanic heights arrests their progress, and compels them to abandon their design, and re-embark for Loretto in the San Xavier. On their way, they put into Concepcion Bay, which lies south of the opposing mountains; send the bark to Guaymas for supplies; go by land along a path partially cleared by the preceding expedition; arrive at a valley which they call San Juan de Londo, where they meet Padre Salva Tierra; and thence proceed in great haste to Loretto. Misfortune calls for their sympathy.

An ordinance has been issued by the Viceroy at Mexico, prohibiting any one from engaging in fishing for, or trading in, pearls, on the Californian coast, without a license from the Government, countersigned by the military commandant at Loretto.—The object of this regulation is to prevent avaricious individuals from drawing the Indians away from the missions; an evil which the Padres have long endeavored to extirpate. But notwithstanding this regulation, two vessels have come upon the coast without license, and are fishing off Loretto, when a tempest breaks them from their moorings and strands them in the bay. The crew of one of them, seventy in number, are saved, and fourteen of the other succeed in gaining the shore. These eighty odd men the Padres clothe and feed a whole month,—the time required to get their ships off and re-

pair them,—when the one with seventy souls sails for Mexico. This unexpected draught upon the small stores of the missions bears so heavily upon them, that the arrival of Padre Piccolo from Senora, with the bark partially laden with provisions, barely saves them from starvation. Near the close of the year, the twelve survivors of the other crew are taken to the continent by Padre Minutili, who has been appointed to the missions at Tibutama. But their presence for so long a time at the garrison has greatly increased the sufferings of all the stations. It is now 1704, the seventh year of the religious conquest of California. It seems to be the last of the missions. The Padres have labored incessantly. Many of the natives have been baptised, and are becoming accustomed to labor. The lands are somewhat productive, and the manufacture of cloth is considerably advanced. Their attendance on the ordinances of religion gratifies the Padres, and civilization seems to be taking root among these savages.—But as the converts increase, the number of persons to be fed and clad are multiplied. And as the necessities of these grow, the hopes of a proper supply become more precarious. The vessel in which grains are to be brought from the opposite coast, requires overhauling before she can put to sea. Without her the money for the payment of the garrison cannot be obtained from Mexico. But as the Padres have no means of repairing her, Padre Bassaldua, for life or death, sails in her towards Mexico, and Padre Piccolo, with equal self-devotion, embarks for Senora, in the leaky and shattered bark San Xavier.

The mission of San Josef, on the continent, has been annexed to the Californian missions, in order that the Padres may use its resources for a uniform supply of provisions and animals. The brave Padre Piccolo is passing now between this station and Loretto, with all possible speed and activity. But the little provisions he is able to collect, ill suffice the wants in California. And as this little is often spoiled in the leaky boat before its arrival, starvation is again expected at Loretto. Meantime Padre Bassaldua arrives on the coast of Mexico with his creaking, leaky vessel; proceeds to Guadalaxara and Mexico; urges the execution of the Royal Orders for the support of the missions; is unsuccessful; collects enough to repair his vessel; procures a small supply of necessaries from benevolent individuals; sails in company with Padre Pedro Ugarte, who has been appointed to fill the place of Padre Piccolo, and in the latter part of June rounds into the bay of Loretto, to add to the number of the desponding and starving! The Padres send the vessel and the bark to the continent for provisions. But the shattered condition of these craft, and the northwest gales, twice oblige them to put back empty. And when at last they succeed in making the voyage, little relief comes of it. There is a want of

every necessary of life among the Padres and soldiers. The latter complain that their certificates of services sent to Mexico have not been honored; and the former see that some decided step must be taken, either for the salvation or the abandonment of the missions. Padre Salva Tierra calls together the Padres and the Captain, and another officer of the garrison, to deliberate, and informs them that they can expect no speedy relief from their friends at Mexico; that he cannot more clearly depict the melancholy condition of their affairs than their common sufferings do; that he is summoned to Mexico to confer concerning the execution of the Royal Orders for the relief of the missions; but that he will not leave California until the missions are either relieved or destroyed. He desires, however, that others will fully deliberate, and freely determine whether they shall all remain there, and suffer for the glory of God, or go to Mexico, and await a more favorable juncture for renewing the conquest. He himself is ready to eat the wild fruits, and in other respects fare as the converts do, rather than abandon them. Padre Ugarte opposes leaving the country. Padres Piccolo, Pedro Ugarte and Bassaldua agree with him: and the Captain declares that he is astonished to hear a proposition of the kind; that he will solemnly protest against the Padres, if they should abandon the conquest. Nevertheless, notice is given to the people, that whoever will, may embark in the vessel going to Mexico, and that bills shall be given them for the arrears of their wages. But instead of embracing the offer, they all refuse to leave the Padres. The fear of an insurrection among the solders on account of the non-payment of wages and want of food being removed, the Padres dispatch the vessel and the bark to Guaymas for supplies. While they are waiting for these, Padre Ugarte sets an example of patience and fortitude. He goes into the mountains and woodlands, gathers the wild fruits and digs edible roots, reminds his spiritual children of the death in Canaan, and God's goodness to Jacob—while the soldiers vie with the good man in all his works of love.

The Padres do not abandon their determination to found the other missions, for which funds have been promised. With this design in view, and also to bring new matters of interest to the minds of the distressed people, Padres Salva Tierra and Pedro Ugarte visit the district of Ligui, lying on the coast south of Loretto. A single soldier and two Indians accompany them. As they approach the village, many Indians rush from an ambush and begin to fire their arrows at them with great fury. The soldier, Francisco Xavier Valenzuela, draws his scimetar and brandishes it briskly in the sun with one hand, while with the other he fires his musketoon in the air. These movements so frighten the savages that they throw their weapons and themselves on the ground, and allow the whites to approach them. The two

Indians interpret for Padre Salva Tierra. He assures them that he comes only to do them good; that he has brought Padre Ugarte to live with them as a father, who will lead them to a happy futurity. On hearing this, they affectionately embrace Padre Salva Tierra, and bid their wives and children to come from their hiding places. The Indians are sad that the Padres do not remain longer with them, and can only be comforted by a strong promise that Padre Ugarte will soon return.—They baptize forty-eight of the children, and depart for Loretto.

In the month of August, of this year, the vessel and bark return from Guaymas with provisions. Close upon this happy event, follows another, which causes much grief to the Padres and Indians. Padre Salva Tierra is appointed visitor to the missions of Cinaloa and Senora.—The prospect of losing the society and fatherly love of this great and good man, causes deep sorrow among all ranks. He is also called to Mexico by order of the Viceroy, to attend an assembly to be soon convened by command of his Sovereign, in which the propriety and possibility of executing certain royal orders concerning the conquest and settlement of California are to be discussed. Before he departs, he consecrates the new church at Loretto, and appoints to the command of the garrison, Juan Baptiste Escalante, a distinguished warrior against the Apaches on the Gila, and Nicholas Marques, as Lieutenant, to fill respectively the places of the worthy Captain Estevan Lorenzo and Ensign Isidro, who, to the sorrow of the Padres, have resigned their posts on account of some bitter feelings towards them among the soldiers.

These matters being settled to the satisfaction of all parties, he appoints Padre Juan Ugarte to the supreme government of the garrison and missions, and on the first of October sails for the continent. He goes to Guadalaxara, confers with the Audiencia of that department, passes on to Mexico, and finds himself appointed Provincial of New Spain, and missionary of California. The good Padre, overwhelmed with this unexpected distinction, urges, with sincerity and zeal, his unfitness for the office, and his desire to labor and die a simple missionary among his Californian Indians. But the Padres assure him that the rules of his order will not permit him to decline; and pursuade him that under so good a man as Provincial, the church will cheerfully further his pious desires for the conversion of the Indians of California. The Padre Juan Maria de Salva Tierra, therefore, in hope of bettering the condition of his converts in that forlorn wilderness, enters upon the duties of Provincial Bishop of Spain.

Padre Salva Tierra in his official character, communicates with the Viceroy, and lays before him his views of the proper measures of his Government for the furtherance of the missionary enterprise in the territories under his charge. He states,

generally, the advances of the Spanish power in those vast realms by means of the Jesuits, and that in order to hold these conquests, the power by which they have been obtained must still be exercised. The honor and benefit of the Crown and of the Catholic Church demand this of his Excellency's Government. He is favorably heard, and all classes of people second his views. But the delay and inactivity which have ever characterised the Spanish power in America and elsewhere press on the track of the good Padre, and he is forced to leave Mexico on a visit to the churches of his Diocese, without any decided assurances that his views will be acted on. The poverty of the Crown, while half the world is digging gold and silver for its coffers, is an additional cause of this inaction.

We next find Padre Salva Tierra, in 1705, appealing to the Jesuit College and the Audiencia of Guadalaxara, to succor the missions. Soon after this he lands at El Mission del Nuestra Senora de Loretto, amid the general joy of the Padres, soldiers and Indians. To the latter, particularly, he has been a father; and they dance and shout around him in an ecstacy of gladness to see again his grey head and benevolent face.

The Padre finds his brethren in great wretchedness, but full of unwavering determination to carry forward the work he has so valorously begun. Padre Piccolo, who has been appointed visitor of the missions of Senora, in order that he may have authority and opportunity to draw provisions more regularly for those of California, has been forwarding at intervals whatever he could gather from those poor establishments. But this has been sufficient only to prevent starvation or the abandonment of the country. However, the missions still exist, and the venerable Padre Salva Tierra is happy. Their discomforts have been much increased during his absence by the growing tyranny of Captain Escalante, who has become impatient of his subjection to the Padres and abusive to the Indians and soldiers. An account of this state of things having been forwarded during the Padre's tarry there, he has brought with him Don Estevan Rodriguez Lorenzo to supersede Escalante—an arrangement which results in much satisfaction to the missions.

The Provincial remains two months in California; but he does not excuse himself from his usual arduous labors. His new dignity furnishes no pretext for idleness. He bends all his energies to the well-being of the natives; takes measures for the establishment of two new missions; the one at Ligui and the other at Mulege. The small number of his associates, is an obstacle to the accomplishment of his wishes. There are but three Padres with him. One of these is required at San Xavier, and one at Londo.—This distribution will leave but one to take care of the magazines, disburse the stores, nurse the sick, and perform the spiritual functions at Loretto—a task which no single man can perform. Accordingly, Jayme

Bravo, the lay companion of Padre Salva Tierra, is induced to take upon himself the temporal affairs of the garrison and mission, and thus leave the Padres free to pursue their religious labors. This arrangement being made, the Provincial departs for Mexico about the last of November, 1704, and the Padres Pedro Ugarte and Juan Manuel de Bassaldua commence the exploration of the new stations. The former goes twelve leagues south, to Ligui, and the latter forty leagues north, to the river Mulege ; while Padre Juan Ugarte takes care of the missions at Loretto San Xavier and Londo.

The Ligui Indians are found to be peaceable, but so extremely indolent that the Padre can get no help from them in the construction of his mission buildings. His ingenuity and patience, however, are equal to his necessities. He feeds the boys of the tribe with sweetmeets, makes them small presents, and by his paternal address, soon attaches them so strongly to his person that they follow him wherever he goes. He resorts to many artifices to habituate them to labor ; lays wagers with them on their comparative dexterity in pulling up bushes, removing the earth from the sites of the buildings, and challenges them to dance with him on the clay of which the bricks are to be made. The boys sing and poach the mud with their feet, and so does the Padre. And in this way he clears his ground and erects the buildings of his mission. He also teaches these boys the Spanish language, and they teach their own to him. He explains to them the catechism and prayers, and they do the same to their parents. Thus, with untiring patience, firmness and labor, does he bring the mission of San Juan Baptista into form, and its Indians under his control And not these only ; but going many miles into the woods, and the breaches of the mountains, he gathers in the wandering, feeds and clothes them, and teaches them to till the ground and live like men. At last he succeeds in humanizing the greater portion of these rude people. They call him Padre, follow him to the labor of the field, and gather about the altar in his humble church to worship. All are industrious, well-fed, well-clad, and happy.

As the Padre, however, is felicitating himself on these results of his labors, an accident occurs which well nigh ruins all. He is called to baptize a sick woman, with whom he finds an old sorcerer employed according to their ancient customs.— The Padre bids him depart, administers extreme unction to the woman, remains with her till death, buries her according to the forms of the church, and after reprimanding severely the converts who have lent their sanction to the juggler, dismisses them with much indignation.— This severity of the Padre rouses the sullen fierceness of the Indians to such extent that, instigated by the disgraced sorcerer, they form the design of murdering him. They use the utmo t secrecy, and make death

the penalty of divulging their purpose. The Padre always has a boy sleeping in his apartment; and when at length the night of the massacre comes, this boy desires that he may be allowed to spend it with his friends, the Indians. The Padre objects! The boy urges! The Padre inquires the reason; and the boy, after much hesitation, tells him, "Because, father, this night they are going to kill you!" On hearing this, he sends for some of the chief ones, and with a resolute and dauntless air, tells them, "I know you have formed the design to kill me this night. But remember! With this musket I will, when you come, slaughter you all." Having said this, he quickly leaves them full of consternation at what they have heard.

Oppressed with fear, they retire to their associates in the design; consult much, and at last conclude to seek safety from the Padre's musket in flight. In the morning their lodges are deserted; not an Indian is in sight of the mission San Juan Baptista Ligui. On the following day the Padre goes out to seek his lost flock. They are found hidden away among the cliffs, and flee at his approach. After considerable parleying, however, they are convinced that the Padre seeks their good alone, and return to the mission, thoroughly persuaded that he loves them, but can never be made to fear them.

This excellent man continues at his mission, enduring every privation, till 1709, when the severe fatigues of years weigh him down and compel him to seek health in Mexico.—Thither he goes in the character of negotiator and procurator of the missions. No sooner, however, does he recover his health in a tolerable degree, than he returns and resumes his labors. But illness again compels him to leave this inhospitable shore for the mission at the River Yaqui, on the opposite coast, where he makes himself useful as an agent and purveyor-general for California.

But let us follow the Padre Juan Manuel Bassaldua to the River Mulege. He starts in 1705, and with great difficulty surmounts the crags as far north as Concepcion Bay.—Here his progress is arrested by hills to all appearances insurmountable.—But "trial before despair" is the Padre's motto. He fills ravines with rocks, and cuts away the woods; and after incredible labor, passes his animals over to Mulege.

There is a valley near the mouth of this little stream ten leagues in length, suitable for tillage. In this, two miles from the Gulf, he locates his mission, and consecrates it to Santa Rosalia; builds his dwelling snd church of adobies; remains four years; collects the Indians from all the neighboring settlements; instructs them in religion and the useful arts; and so endears himself to them, that when his health fails, and he is transferred to Guaymas, the poor savages find it difficult to discover in his successor, the excellent Padre Piccolo, his equal in kindness and active benevolence.

Padre Piccolo exerts in this new field all his well-tried energies. Besides his labors as a spiritual teacher, he travels into the interior several times in search of proper sites for new settlements, and discovers those places which are afterwards occupied by the missions of Guadaloupe, La Purissima Concepcion, and San Ignacio. In the year 1718 he surrenders his charge to Padre Sebastian de Sistiaga. This Padre digs trenches to convey the wates of the river over the fields, and in other ways improves the facilities for training those active and intelligent children of the desert to the habits of a better life.

On the sixth of November, 1706, Padre Piccolo, three soldiers, and some Mulege Indians, with two asses bearing their provisions, journey westward towards the country of the North Cochimes, which is called Cada Kaaman, or Sedge Brook. It lies on the skirts of the mountains, thirty-five leagues, by the vales, from Santa Rosalia. On the third day he is met by a whole settlement of Indians, in a valley which, on a former visit he has named Santa Aguida. These poor people express great joy at seeing the Padre again, and follow him to the neighboring rancherias, called Santa Lucia and Santa Nympha. In these places also, he is greeted most kindly, and desired to remain. On the nineteenth of November he arrives at the head springs of the brook which waters the vale. Here he finds three considerable neighborhoods of savages, who welcome his coming with feastings, dances, and songs, in which those from Santa Lucia and Santa Nympha join with exceeding delight. He remains at this place until December, comforting and teaching them. A large arbor is built by the willing Indians, in which mass is celebrated. The neighboring villagers forsake their homes to attend upon the Padre's instructions. Fifty mothers eagerly offer their children in baptism. And now he departs, followed by a large crowd of people, who mourn that he leaves them; and preceded by others who shout their gladness among the parched hills, that he journeys towards their villages. They clear the path before him of stones and other obstacles; present him with strings of wild fruit to eat; and bring him water from the stream to drink.

While these new missions are in progress, the old ones, at Loretto, San Xavier, and Londo, are slowly advancing in comfort and usefulness. Nor are the Padres in charge of them idle in making explorations for other establishments.

In 1706 Jayme Bravo, in company with the Captain, seven soldiers, and some Indians, goes to San Juan Baptista Ligui, and having felicitated Padre Pedro Ugarte upon the happy beginning of his mission, passes along the shore towards the south. He has travelled a day and a half, when an Indian brings word that four of his soldiers are dying! Jayme Bravo and the Captain return, and find that one of them has found a fire where some Indian fishermen have been roasting a species of fish called Bo-

tates, the liver of which contains a very active poison. This soldier communicates the news of food at hand to his fellows, and they hasten to devour it. A friendly Indian warns them not to eat. But the soldier who first discovered the fire, replying, "None of your noise, Indian; a Spaniard never dies," eats plentifully and gives to his companions.—One of them chews and swallows a little; another chews, but does not swallow; the other merely handles and views the fish. Well would it have been if they had regarded the caution of the Indian: for in a very short time they are all seized with convulsive pains more or less violent, according to the use they have made of the fish. The first expires in half an hour. He is soon followed by the second! The third, who merely chewed the fish, remains insensible till the following morning! The man who only handled them is in a very bad condition for several days. This misfortune obliges the explorers to abandon their enterprise. They return to Ligui to bury the dead in the consecrated grounds of the mission, and send their sick to Loretto.

LITERARY NOTICES.

SOCIAL HISTORY OF GREAT BRITAIN, *by William Goodman, 2vol., New-York, W. H. Colyer, No. 5 Hague Street.*

The first volume of this exceedingly interesting and instructive work we noticed, some months since; and we have no doubt that all who perused it have been anxiously looking forward for the second. It is now issued, and contains a fund of amusing and useful information, beginning with the seventeenth century, the period of the settling of the United States. This is a work which will never tire. Like a household friend, it will afford continual entertainment; and when reposing at home, after fatigue and trouble—or during the long winter evenings, or on rainy and disagreeable days, its pages will present to our inspection an ever-pleasing and varied source of "social" information. Of the pure vein and unprejudiced spirit which pervade this work, the following extract, so appropriate to this season, will bear testimony:

EMBLEMATIC PROPERTIES OF FLOWERS AND PLANTS.—Either love or oppression, both of which have hitherto ruled the world, was the origin of emblems. Wordsworth has prettily wrote:

"The meanest flowers that blow, can give
Thoughts that lie too deep for tears."

A spring of rue is the emblem of the Picts and Scots; the heath plant is the emblem of the Plantaganets; the red and white rose, blooming in fragrant beauty from one stem, is the badge *royal* of England; the thistle, of Scotland; the shamrock, of Ireland; and the leek, of Wales.

How sweetly and how historically does Mary Howitt describe one sort of this ever-admired flower, in the following poem:

ROSE OF MAY.

"Ah! there's the lily, marble pale,
The bonny broom, the cistus frail,
The rich, sweet pea, the iris blue,
The lark's-spur, with its peacock's hue:
Each one is fair, yet hold I will
The rose of May is fairer still.

'Tis grand 'neath palace walls to grow;
To blaze where lords and ladies go,
To hang o'er marble founts, and shine,
In modern gardens, trim and fine;
But the rose of May is only seen
Where the great of other days have been.

The house is mould'ring stone by stone,
The garden walks are overgrown,
The flowers are low, the weeds are high,
The fountain stream is chok'd and dry;
The dial-stone with moss is green,
Where'er the rose of May is seen.

The rose of May its pride display'd
Along the old stone balustrade,
And ancient ladies quaintly dight,
In its pink blossoms took delight,
And on the steps would make a stand,
And scent its sweetness—fan in hand.

Long have been dead those ladies gay,
Their very heirs have pass'd away,
And their own portraits, prim and tall,
Are mould'ring in the mould'ring hall:
The terrace and the balustrade
Lie broken, weedy and decay'd.

But lithe and tall the rose of May
Shoots upward through the ruins gray,
With scented flower and leaf pale green,
Such rose as it hath ever been;
Lift like a noble deed to grace,
The memory of an ancient race."

"*The Christian's Library*, vol. I., *Birds and Flowers*."

Such a beautiful object as this would be likely to inspire the most unimaginative, therefore, every part of it has been appropriated by our sublimest feelings, and applied to our holy and affectionate devotions.

The purple rose is a figure of *heartfelt love;* a rose, without leaves, is emblematic of there being *no hope*, but a rose without thorns, gives the receiver a reason to *hope every thing;* to speak "*under the rose*," means what is told must be kept inviolably *a secret*. The humble, but odoriferous, violet, was also an emblem of *love*; the classical reader will perhaps recollect the following play upon the word for Jovianus:

"Why dost thou send me violets, my dear?
To make me burn more violent, I fear,
With violets, too violent thou art,
To violate, and wound my gentle heart?"

The *fair lily* is an image of holy innocence; faith is represented to us in the *passion flower;* hope beams forth from the *evergreens;* peace from the *olive branch;* immortality from the *immortelle*; the carresses of life are represented by the *rose-mary;* the victory of the spirit, by the *palm;* modesty, by the blue fragrant *violet;* compassion, by the *peony;* friendship, by the *ivy;* tenderness, by the *myrtle;* affectionate reminiscence, by the *forget me not*; honesty and fidelity, by the *oak leaf;* unassumingness, by the *corn flower*, (cyane) and the *auriculus*, "how friendly they look with their child-like eyes;" the *everlasting* was expressive of eternity.

Even the dispositions of the human soul are expressed by flowers; thus *silent grief* is portrayed by the weeping-willow; *sadness*, by the angelica; *shuddering*, by the aspen; *melancholy*, by the cypress; desirous of *meeting* again, by the starwort; the night smelling rocket is a *figure of life*, as it stands between light and darkness. Thus nature, by these flowers, seems to betoken her sympathy with us; and whom hath she not often more consoled, than heartless and voiceless man were able to do.

The Catholics have given the *names* of several of their *festivals* to flowers, as they blow during the whole circle of the year; thus joining together botany and catholicity. But the Linnæn system, to a certain extent, is now fast supplanting them. As the monks and friars were the first botanists, this was to be expected. "In the retirement of their secluded abbey gardens, they cultivated the study of flowers, before the systematic naturalist had made science intricate, and also the study of medicine, and the power of simples, ere the art of deleterious drugs and metalic and mineral substances had taken the place of the more simple, and perhaps more efficacious medicines, compounded in nature's laboratory."—*Orthodox Journal.*

It is impossible to suppose, that any one with the least feeling and imagination, would not adopt these natural beauties as emblems to adorn himself, or place them in situations, expressive of his feelings and affections.

"Where nature is, is beauty—she has beauty for her dower;
In ocean, forest, tuneful bird, and in the richest flower."

How magnificent were some of their gardens, where they grew, may be conceived by the following beautiful lines of Coleridge: although he is a modern writer, yet the objects his poetic pen so finely describes, were planted by the genius of former times, or his exquisite fancy might have remained mute:

"———In this *bower* have I not marked
Much that hath sooth'd me—pale beneath the blaze,
Hung the transparent foliage; and I watch'd
Some broad sunny leaf, and look'd to see
The shadow of the sunny stem above
Dappling its sunshine! and that walnut tree
Was richly tinged, and a deep radinace lay
Full on the ancient ivy, which usurps
Those fronting elms, and now with blackest mass
Makes their dark branches gleam a lighter hue,
Through the twilight: and though now the bat
Wheels silent by, and not a swallow twitters,
Yet the solitary humble-blee, sings in the bean flower!
Henceforth I shall know,
That nature ne'er deserts the wise and pure:
No plot so narrow, but may well employ
Each faculty of sense, and keep the breast
Awake to the love and beauty!"

The flowers, with many other articles, were the subjects of their beautiful embroideries, of which they were so eminently skilful.

Commerce has greatly added to the number of flowers; but I am not aware it has added one idea to emblematic representations; that must be left to the genius of fancy, and the inspiration of feeling.

The floral addition, is equally as curious, interesting and expressive, and fully as much calculated to awaken our wonder and admiration. But we have not got the whole of nature's collection yet, for according to Young,

"In distant wilds by human eye unseen,
She rears her flowers and spreads the velvet green,
Pure gurgling rills the lonely desert trace,
And waste their music on the savage race!"

MILNER'S END OF CONTROVERSY, *Dunigan*, 151 *Fulton-street*.

This is a small, neat, and extremely cheap edition of one of the best controversial works in our language. The venerable auther has brought into a narrow compass all the great controverted tenets; and, in a plain and classic style, has vindicated the truth of them all, with so much force and levity, that whoever will read and study it with candor and attention, must admit that it does, literally, put an end to religious controversy. Every Catholic ought to have a copy of this work, not only for his own use, but, likewise, as the best treatise he can have for the information of Protestants who are desirous of knowing the grounds on which the doctrines of the Church are established. The price is only *thirty cents*.

INTELLIGENCE.

SWEDEN.—*Protestant Persecution.* (Extract from a private letter, dated Stockholm, 23d Feb.) In 1841, a painter, and citizen of Stockholm, Sieur Joel Oscar Nillson, openly embraced the Catholic faith, depending on the 16th section of the Swedish constitution, which accords liberty of conscience. Conceiving himself so much the more secure of his right to renounce Lutheranism, as in the diet of the year 1809, wherein that constitution was discussed and adopted, there were certain orators desirous of maintaining the first section of the constitution of the year 1772, which absolutely prohibited the Swedes from quitting the confession of Augsburg; but, in spite of this opposition, full liberty of conscience was conceded in the 16th section of the new (that is, the *existing*) constitution. The Sieur Nillson has been compelled to appear several times before the Lutheran Consistory, which employed menaces and promises to make him apostatise from the Catholic faith, but the couragous confessor constantly answered that the Swedes have liberty of conscience, that the Lutheran confession of Faith, as it is written in the *Confessio Fidei* of the Lutheran Council of Upsal, of the year 1593, and the lesser cate-

chism of Luther, page 16 of the Fahlun edition of 1840, confesses *en, helig, allmannelig kyrka*, a church one, holy and universal; that he saw that the Swedish Church did not extend beyond the frontiers of the kingdom, and could not by consequence be called or considered universal at all, as is the Catholic Apostolic Church of Rome. Yesterday, Feb. 22, Nillson was condemned by the *Hofratt* (Court tribunal) to the *confiscation of his property*, to the loss of his *hereditary rights, and to banishment;* according to the first chapter and second section of *Kyrkislag* (church law), of the year 1686. The judges would not permit him the assistance of counsel for his defence. I leave to you, my dear friend, and to Mr. O'Connell, to comment on these facts. The excellent agitator will see that the Swedes also know how to pass between the laws on each side, without touching either of them, as I hope the defender of the Catholics of Ireland will always do. The Turks lately cut off an Armenian's head for having abandoned Islamism, and the Swedish journals described the fact as an action revolting to humanity; but Protestant fanaticism so blinds them, that they cannot perceive that to confiscate a man's goods, and to banish him, is to condemn him to die of hunger, for he knows no language but Swedish, and will be unable in a foreign country to ask charity for his Catholic wife and children."—*Tablet*

Dedication of the Catholic Church in Hollidaysburg. — On Sunday the 17th of March, this beautiful Gothic church was dedicated to the worship of Almighty God, under the invocation of the Virgin Mary. The ceremony of blessing the church was performed by the Rev. Thomas Heyden assisted by Rev. James Bradley, who celebrated mass; after which Rev. Mr. Heyden delivered a sermon in which he explained the use and intention which the church has in view, in dedicating temples to the service of a crucified Redeemer, and dwelt for two hours on the prominent articles of belief taught by the Catholic Church, of which we shall not attempt to give a synposis. The orator was more than usually happy in his manner and language, and, if he failed of convincing *all* his audience of the truths of the doctrines taught in the Catholic Church, *his* manner and language were such as to satisfy every one of his hearers that he *sincerely* believed every article of faith referred to.—*Hollidaysburg Standard.*

The Rev. Dr. Pise's Lectures.—The course of Lectures delivered by the Rev. Dr. Pise, for the last three months, every Sunday evening at St. Peter's Church, were attended by a large and highly respectable concourse of Catholics and Protestants. We have heard of several young gentlemen who, in conseqence of them, have embraced the Catholic religion. The Rev. Doctor has discontinued them for the summer, but we are informed that he will resume them early in the autumn.—*T. Tell.*

New Orleans.—The disorganizers addressed letters to the Trustees of the various churches, soliciting their co-operation in opposition to the Bishop. The Trustees of the Church of St. Joseph, Thibodauxville, gave them a laconic reply, declaring the principles proposed for their adoption to be contrary to good order, and to the principles of the Catholic, Apostolic, and Roman Church. The Trustees of the Church of St. Francis, Natchitoches, wrote them a long reply, showing that the attempt to innovate was an attack on the church, and on the Federal constitution.—*C. Herald.*

Prussia.—The King of Prussia has yielded to the desires of the Catholics of Munster, in Westphalia, and assigned a church for the use of the Catholic soldiers of the garrison, and made provision for the support of the chaplain, to be appointed by the Bishop.

Edifying.—The youngest daughter of Lucien Bonaparte, the princess Constantia, 24 years of age, has entered among the ladies of the Sacred Heart at Rome. She is said to possess extraordinary talent.

Madrid.—The ceremonies of the Holy Week, had been celebrated with unusual splendor, particularly at Court. On Holy Thursday, they lasted from eleven o'clock A. M. to eight o'clock in the evening, and the crowd was so great that many could not procure a seat during the whole time. The young Queen on that day, agreeably to an old usage, attended on twelve indigent men, and as many women, who were provided with dinner at the palace. On Good Friday, the religious ceremonies in the Royal Chapel were performed with closed doors, Count Bressou, in his quality, we are told, of "Family" being the only member of the corps diplomatique present.

The Polish refugees at Paris assembled at the Hotel Lambert, the residence of Prince Czartoriski, to celebrate Easter. The repast was served up in the grand gallery. Upwards of 500 persons were present on this occasion, amongst whom were the Belgian Ambassador and the Princess de Ligne, Count de Rambutea, Baron and Baroness Desmichels, Prince and Princess de Beauveau, &c. The Archbishop of Paris, accompanied by all the Polish clergy in the capital, came to give his benediction to the ancient Kings of Poland of the Jagellone race, from whom Prince Czartoriski is descended.

In a letter of the 2d inst from Milan, quoted by the *Cologne Gazette*, it is said, "The negotiations for a marriage between the Duke de Bordeux and Princess Maria Carolina of Naples are so far advanced that their union is beyond all doubt. The illness of the Duke d'Angouleme is the only cause for delaying the nuptials

At Berlin, a house of Deaconesses for the care of the sick is about to be established. The Order has already a house at Kaiserwerth.

General Bertrand sought and obtained the succors of Religion in death.

Monsigneur de Janson, Bishop of Nancy, has founded at Paris a house for the reception of young girls who need instruction and protection.—*C. Herald.*

Death of Rev. Mr. Cary.—The Rev. Arthur Cary, whose ordination caused so much excitement, died recently on his passage to Havana, whither he was proceeding for the benefit of his health, which, naturally delicate, was, it appears, irrecoverably shattered by the persecutions and other annoyances to which he was subjected.—*F. Journal.*

We gather the following statistics from the "Calcutta Directory." There is in that city a College, under the patronage of St. Francis, of which the Rev. F. Chadwich is Rector. It was founded by the Fathers of the Society of Jesus, in 1834. The course of education embraces classical literature, the ancient languages, the English and modern languages, Eastern languages, history, chemistry, philosophy, &c.

There is likewise a free school, established in 1830, of which the president is the Very Rev. Fra-Antonio di Santa Maria, Vicar General of Bengal. Also a branch Catholic school, established in 1839, which now contains a hundred boys, and forty-five girls.

Besides these Catholic Institutions, There are the Churches, that of *Nossa Senhora de Rozario*, of Calcutta; that of the *Sacred Heart of Jesus*, at Dhurrumtollah; that of *St. Patrick*, Dum-Dum; that of *Nossa Senhora de Bon Virgem*, Howah; that of the *Mother of God*, Scrampore; that of *Jesus Maria Joze*, Chinsurah; those of *St. Louis*, and *St. Francis*, Chundernagore; that, with a convent of *Nossa Senhora de Rozario* of Bandel, originally founded by the Augustinians, in 1599, and rebuilt in 1640, after having been demolished by Shah-Jehan.

Protestant Missions in Africa. Mr. Editor.—On Sunday, 28th ult. the Rev. John Kelly, who has been on a mission to Africa for the last two years, returned to this city on a temporary visit, and gladdened the eyes of his former beloved congregation by appearing in the pulpit, on which occasion he gave them an interesting account of the Mission to which he was attached. I regret that I had not the pleasure to hear him in the forenoon; but in the afternoon he preached again; the substance of his discourse I took down, and I transmit it to you, hoping that the sketch, imperfect though it be, may be acceptable to your readers.

The Rev. Gentleman, after reading the text, and making some preliminary observations, continued :— "You may like to know what the Christian Missionaries attached to the Presbyterian and other Churches have been doing in Western Africa, and how the thousands and hundreds of thousands of American dollars have been expended. What results have they produced? Nothing—I say it 'more in sorrow than in anger'—nothing. After all the money they collected, not one family has been induced by them to embrace the religion of Jesus. The Africans like the preacher, and they like still more to learn English, because it is profitable for them to trade with English merchants on the coast. Yet I could not find a single child, youth or adult able to repeat the Lord's Prayer, Creed, or the Ten Commandments, except those who were taught by Catholic Missionaries. During the short time I was among them, I found them possessed of intellect and talent; and it was edifying to see them learn the principles of our holy religion from us, as we taught them in the public square of a town containing about two thousand inhabitants. After instructions, it would be pleasing to a Christian eye to behold the father examine his child in the rudiments of religion, in the beautiful language of the country. But our Mission has only commenced; and if we judge of the future by the past, with the blessing of Divine Providence, we will ere long have converted tribes, princes and nations.

"Captain Barker, of London, who was examined three years ago before the British House of Commons on the subject of Slavery, and to whose opinion great importance has been attached, informed me that near Sierra Leone there exists a nation of Africans who are all Catholics, and were converted about two hundred years ago by some Jesuits; that they have improved in civilization and commerce, and although they have no Missionary among them, they practice all the duties of Catholics as far as lies in their power. Another nation of Catholics also exists near the mouth of the Gambia, who were converted about the same time; but they have the advantage of an annual visit from the French Missionary stationed in the Island of Goree.

"Thus no Ethiopians extend their hands to God, save those who were converted two centuries ago, and those whom we have taught.

"It is true, that schools have been established by the Protestant Missionary Societies, in which children are taught to spell and read the primer, and some of them can read a few verses in the Bible; but what do they know about it? Nothing. The Protestant Missionary goes to an Ethiopian heathen, and presents him with a Bible, saying, "Here is a book —learn to read it, and it will instruct thy mind, and lead you to God;"— but the Catholic Missionary is not satisfied with this; he instructs the untutored savage mind in the native tongue, and prepares it to receive solid instruction.

"Our missionaries toiled, and learned the language of the country; we told the natives in our simple style—that we were sent by our father Gregory, that he was the Chief Sacrificer and we were his children and assistants; that we call him 'Papa' or Pope, that he sent us to point them out the way to Heaven, and invite them to join our nation. They said in answer, 'this man speaks good, he tells us who sent him, and for what purpose, and we will join his nation; 'but the other man' (meaning the Protestant) 'tells us that one spirit sent him, that is within him, but though he has been here many years, no one saw his spirit or heard him talk.' The French Missionaries are about establishing a Lithographic press, by which they will print the Scriptures, and distribute them to the natives when they are prepared to receive them.

"There are Episcopal Missionaries at Sierra Leone these thirty-five years; the Methodists are there also, but they have not succeeded in making one single conversion. No—*not one!* So that the money spent in the attempt to evangelize Western Africa might as well be deposited in the bottom of the Ocean."

The Reverend Gentleman concluded by entreating the prayers of his auditors for the success of the mission in Africa, and to beg of God that his blessing may be bestowed on the labors of those disinterested Catholic Priests, who, regardless of their own comfort and ease, and exposed to many privations, do the work of their Divine Master with cheerfulness and zeal, seeking their *only* reward in Heaven.—*F. Journal.*

Confirmations.—On Sunday last, in St. Peter's Church, the Rt. Rev. Bishop of New-York confirmed nearly two hundred persons, of whom several were adults and converts.—For three days previous there had been a spiritual retreat under the direction of the Sisters of Charity, with instructions by Rev. Dr. Pise. Most of those confirmed also received their first communion, before which a hymn was chanted by all the children, producing a very touching effect, and the "Act of Atonement" was read beautifully with marked propriety of accent and emphasis, by one of the smaller girls.

The Rt. Rev. Prelate preached at half past ten o'clock.

The same day, at St. Joseph's Church, the Right Rev. Coadjutor Bishop of New-York confirmed upwards of three hundred persons, of whom, in like manner, many were adults and converts. As at St. Peter's, a spiritual retreat preceded, and most of the newly confirmed recieved first communion.—*Freeman's Journal.*

The Rt. Rev. Wm. Tyler.—The Rt. Rev. Dr. Tyler, the recently created Bishop of the new diocese, comprising the States of Rhode Island and Connecticut, arrived at Hartford, accompanied by the venerable Bishop Fenwick of Boston.—Both Bishops were present in the

Sanctuary during high mass on Sunday, which was celebrated by the Rev. John Brady. The Bishop of Boston preached in the forenoon, and Bishop Tyler at Vespers in the afternoon. The Rt. Rev. Prelates on Monday accompanied the Rev. Mr. Brady to Middletown and visited the new Catholic church now in course of completion there, and on Tuesday they proceeded to New Haven.—*Truth Teller.*

Consecration of the new (German) Catholic Church.—On Monday, the Rt. Rev. Dr. McCloskey, Coadjutor Bishop of New-York, dedicated to the service of Almighty God, under the invocation of the Most high Redeemer, the new (German) Catholic Church in Third St. The services commenced at ten o'clock. The interior of the edifice, though still in an unfinished state, presented a very pleasing and even striking appearance, from the evergreens and flowers tastefully arranged, with which the walls, galleries, &c. were literally covered.

Pontifical High Mass was celebrated, and a discourse delivered in German by the Rev. Mr. Rumpler.

At Vespers in the evening, there was a discourse in English.

There was a very large concourse of people present, mostly Germans of the congregation. — *Freeman's Journal.*

Thursday, April 25.—In the Senate, after he reading of the journal, the death of the Hon. Peter A. Bossiere was announced by Senator Johnson; and after the adoption of the usual resolutions, the Senate adjourned until to-morrow, twelve o'clock.

In the House, after the reading of the journal of yesterday, Mr. Adams asked to be excused from serving on the select committee to investigate the difficulty which took place the day before yesterday, and he hoped the House would not press him for his reasons. The excuse was granted. Mr. Slidell then rose, and in a most feeling and eloquent manner, announced the demise of his colleague, the Hon. Peter A. Bossiere; and after the adoption of the usual resolutions on such occasions, the House adjourned until to-morrow, twelve o'clock, when the funeral will take place.

—

Friday, April 26.—At the hour of twelve, the Speaker took the Chair, and called the House to order; and the Senate, headed by their officers, came into the Hall of the House of Representatives, and occupied the seats prepared for them. The President of the United States, accompanied by his Cabinet and the other officers of the Government, on their arrival, were received in the most imposing manner by the two Houses of Congress. After which, the corpse of the deceased was brought into the Hall, under the charge of the Pall-Bearers, headed by the Catholic Clergy, and the funeral service was performed by the Rev. Dr. Van Horseigh, and the funeral sermon was delivered by the Rev. Dr. Ryder, in a most eloquent and affecting manner.—*Madisonian, Friday.*

EDITORIAL OBSERVATIONS.

We are glad to announce another edition of the Sacred Scriptures to be issued, in a few weeks, by our indefatigable Catholic Publisher DUNIGAN. This contemplated edition will, we are assured, be highly beautiful, and correct. It will be adorned with fourteen splendid embellishments, engraved expressly for the work, by the most eminent artists.—At a time when the press is teeming with trifling and ephemeral productions, it is truly gratifying to the serious and truly Catholic mind, to witness such editions, as the one now in contemplation, of the Bible, coming forth into the American world. Within a very brief period, we have had several excellent copies of the Scriptures published in this city.—Will our adversaries still continue their ignorant or malicions cry, that we are opposed to the diffusion of the Bible? If the Scriptures were a forbidden book to Catholics, how comes it that they are published and encouraged by them? How does it happen that their publication is always stamped with the approbation of the Bishop of the Diocese?—We have often had occasion to assert what we here emphatically repeat, that it is not the *use*, but the *abuse* of the Bible that the Church ever has and ever will, condemn.—We cordially recommend the forthcoming edition to the Catholic public.

OUR ENGRAVING.—A very interesting subject is presented to our readers in this number: "The Blessed Bread," which is taken home by a pious son and distributed to his family. The ceremony of blessing bread is general in France, and wherever the customs of France exist.—It takes place during the mass, and, at the *offertory*, is handed round the congregation by the *enfants du chœur*, accompanied by a Priest. A truly interesting, and very ancient practice in the Gallican church. Whoever has been present at *Saint Roch*, *Notre Dame de Lorette*, or any of the principal churches in Paris, must have witnessed with edification the distribution of this bread in token of the friendship, harmony, and Christian love which should bind together the hearts and souls—as in the primitive age—of all Christians, gathered round the altar to offer their common sacrifice and homage to their Heavenly Father. A relic of the ancient *Agape*. The poem on this subject will be read with delight, as an accompaniment to the engraving. It is by the sweet and inspired muse of J. A. SHEA.

ST. JOHN'S SEMINARY
3 8151 001 15453 0

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON -S.